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ANNEX

FRIENDS' MISCELLANY:

BEING A COLLECTION OF

ESSAYS AND FRAGMENTS,

BIOGRAPHICAL, RELIGIOUS, EPISTOLARY, NARRATIVE AND HISTORICAL,

DESIGNED FOR THE PROMOTION OF PIETY AND VIRTUE, TO PRESERVE IN REMEMBRANCE THE CHARACTERS AND VIEWS OF EXEMPLARY INDIVIDUALS, AND TO RESCUE FROM OBLIVION THOSE MANUSCRIPTS LEFT BY THEM, WHICH MAY BE USEFUL TO SURVIVORS.

The memory of the just is blessed.—*Solomon.*

Gather up the fragments that remain, that nothing be lost.
John vi. 12.

EDITED BY JOHN & ISAAC COMLY, BYBERRY.

VOL. VI.

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FRIENDS' MISCELLANY.

No. 1.] EIGHTH MONTH, 1834. [Vol. VI.

MEMOIRS

Of the Life of Elisha Kirk.

The subject of the following Memoirs was born in the township of East Caln, county of Chester, and State of Pennsylvania, on the 25th of the 12th mo. 1757. His parents, Caleb and Elizabeth Kirk, were members of the religious Society of Friends; and by their piety and consistent conduct as such, were an ornament to their profession. Under their care the mind of their son was prepared, in very early life, to receive the seed of the heavenly kingdom, and, like the good ground, to bring forth fruit to the praise of the great Husbandman.

It appears, by a brief memorandum in his own handwriting, that so early as the fifth year of his age, his mind was susceptible of "the reproofs of instruction." On one occasion, having been guilty of disobedience to his father, he says, "Afterwards, walking out alone, I was led into a state of deep thoughtfulness about my situation, attended with an anxious desire that I might so live, in future, as to obtain a state of happiness, when time to me should be no more; being at that time convinced that I could not inherit such a state without obedience to my parents, and a cross to my own inclinations." Such early fruits of religious care, and evident manifestation of the Divine Gift, afford great encourage-

ment to concerned parents, in the education of their offspring. They demonstrate, in a very satisfactory manner, the early susceptibility of the human mind to divine impressions;—that the hearts of "little children" receive, and understand the language of heavenly truth, restraining them from present evil, and opening their way to the highest attainments in christian knowledge.

Soon after this event he was put to school, where his conduct gave evidence that the instruction received under his former exercises was not easily forgot: for he tells us that "having been thus early convinced of the necessity of obedience and order, I dont recollect that I ever misbehaved, so as to receive a stroke or frown from my teacher." While the other children were engaged in play, he would often retire from their company, and walk alone in some secluded situation.

We are not, however, to conclude, from these early evidences of religious concern, that he was not subject to the temptations, incident to the seasons of childhood and youth. It is abundantly manifest from his own account, that he delighted in social pleasures, and sometimes gratified his inclination at the expense of his peace. On one occasion, several lads, his relations, paid the family a visit on first-day; but, his parents being from home, they spent the afternoon in sport and play, contrary to his sense of propriety at that time. In the evening, being alone, his mind was filled with remorse and sorrow;—and in this distress, he resolved to be more careful in future.

1770. About the thirteenth year of his age, his parents removed to the county of York, and settled about two miles from York-town. Here, his inclina-

tion for social intercourse subjected him to many severe conflicts. He was strongly tempted to associate with the servants and hired persons, in his father's house;—a kind of society which he was clearly convinced had a tendency to lead his mind away from the Truth, and from the enjoyment of that peace and satisfaction of which, in a course of self-denial, he had largely partaken. Sometimes, he formed resolutions to be faithful to the clear discovery of his duty in this respect, and determined to take up the cross to this inclination; at other times, yielding to the force of temptation, he became alienated from the path of peace, and strayed from the fold of safety; upon the whole making no sensible progress in a religious life for about two years.

In the 8th month, 1772, he was deprived by death of the guardianship and care of his excellent father: but it pleased his heavenly Parent, by the renewed visitations of his light and love about this time, to supply his loss. He was now in his fifteenth year, and continued with his mother, working on the farm. When the mind is labouring under a consciousness of guilt, its uneasiness is often aggravated by events, which, under other circumstances, would pass unnoticed, or be viewed without alarm. The sentiment expressed in the proverb is confirmed by universal experience, "The wicked flee when no man pursueth:—but the righteous are bold as a lion." A state of inward peace with God, is not easily disturbed by outward circumstances. In this state, the phenomena of nature are seen without terror: and, even those of the most awful kind, may be viewed with complacency. But when the mind is disturbed by a sense of guilt, the case is quite otherwise.

So it was with the subject of these memoirs. A storm of thunder and lightning which occurred about this period, threw him into a state of alarm, and proved a means, in the Divine hand, of turning his mind to seek after a preparation to meet the Lord in the way of his coming. "It proved," says he, "through Him that worketh by what ways and means best pleaseth him, to be the loudest and most effectual preaching that ever I had heard, and tended to drive me home to Christ, who, as I waited on him, wrought in me both to will and to do of his own good pleasure."

Yielding to the sanctifying operation of the holy Spirit, by obedience to its clear manifestations, his affections now began to be weaned from sublunary gratifications, and placed on the Author of all good, in whose presence there is "fulness of joy, and at whose right hand are rivers of pleasure." If, at any time, his mind was drawn away into a state of forgetfulness, the storm and the thunder proved a fresh excitement to review his conduct; when, if a consciousness of unfaithfulness or negligence attended, Oh! the remorse he felt! which was only removed by repentance, and a renewed sense of the mercy and forgiveness of God. He had now also a clearer perception of the necessity of overcoming the passions of anger and resentment. In the course of his business, as a farmer, he had often the management of unruly horses, by which his patience was much tried; and, conscious of his weakness, he was led to seek to the Lord for strength to overcome these passions,—and he did not seek in vain;—for he says, "in time I witnessed an overcoming, and as I continued fervent in spirit, I often experienced my

peace to flow as a river of comfort, filling and overflowing my whole inner man."

At this period, he also took great delight in reading the holy Scriptures, and spent most of his leisure time in that employment. In the perusal of those invaluable records, he often felt near unity of spirit with the holy prophets and apostles, who had borne the cross, despising the shame, some of them cheerfully sealing their testimony with their blood. He diligently attended religious meetings, and in fervent, silent waiting upon the Lord, was frequently favoured to know an inward communion with him in spirit; and joyfully to drink of that "river which maketh glad the whole heritage of God."

About this time, on returning home from plough, he found several Friends at the house, who had come from a distance. One of them, an elderly man, after Elisha had told him his name, asked in a pleasant way if he was a *prophet*. "I felt," says he, "very serious, and wished that he had the same weighty sense of the prophetic character that I then felt. I soon found him to be of a very jocular natural disposition, with which I was soon pleased, and my mind led away from that watchful state in which he found me. But soon after he was gone, finding my mind disquieted, I perceived that he had been the means of leading me from the watch-tower, wherein alone there is safety; and sorrow and distress were the consequence. I believe he was a friend who lived in a good degree of innocency. But how necessary it is for those, who profess to be the followers of Jesus Christ, to be careful lest they cause one of the Lord's little children to be offended, or to offend!"

In the latter part of the year 1773, being then about sixteen years of age, he travelled southward as far as Virginia; intending to go further in the search of a settlement,—and to remove with the family, if a suitable situation should offer. In the forepart of this journey, being exposed to rough and unprofitable company, he says, "I suffered considerable loss in my spiritual condition." But here, a merciful dispensation of Divine Providence was instrumental in calling him to renewed circumspection, and a deep consideration of the uncertainty of life. While in Virginia, one of his companions was taken ill with a severe dysentery. The disorder appeared to be infectious, for nearly the whole family where they lodged were seized with it. Here, far from home and amongst strangers, disease and death in a most terrific aspect, stared him in the face; and brought him into a serious consideration of his spiritual state, and how he might be prepared to receive a disorder which often proved fatal. The view was awful; and in solemn consideration of the circumstances, his soul bowed in prostration before that Power, "in whose hand are the issues of life." He was spared, and entered into renewed covenant with the God of mercy. This trial proved a blessing to his susceptible mind, and was a means of preserving him from the temptations incident to ardent, inexperienced young persons, in situations so exposed.

In the early part of winter he returned home, and continued to reside with his mother on the farm.—In this situation, with the advantages derived from experience, his soul was drawn diligently to seek for strength and consolation from the only Fountain

of all that can "soothe the life of man," and qualify him to meet every vicissitude with fortitude and composure. At this period, he says of himself, "I had now been for some years religiously inclined, and at times, was made partaker of the enjoyments of communion with God, greatly to the refreshment of my inner man."

When we take a view of the state of this estimable youth at this time, enjoying the pure and exalted happiness of a life devoted to God in the path of self-denial; and compare it with the low and grovelling state of the sensualist,—how very striking is the contrast! "Strait is the gate, and narrow the way that leadeth unto life,"—but, Oh! how excellent, how ennobling to the mind, is that life, when attained! We are then "anointed with the oil of gladness," armed for every conflict, and, in the midst of trials of every kind, even in death;—are borne above them all.

About this period, he spent much of his leisure time in the perusal of religious books, particularly the biographical Memoirs and Journals of our primitive Friends;—a species of reading that has been greatly blessed, to the edification and improvement of those who have been setting out in a religious life,—as well as to those who have made some progress in the journey. Speaking of this kind of reading, he says, "It afforded me satisfaction and instruction in the way I had been, for some time, desirous to walk; for I had not before known that there was any religious society on earth, who enjoyed the same inward communion of spirit with God, that I had at times partaken of."

1774. In the seventeenth year of his age, he was placed as an apprentice to Isaac Jackson of New Garden township, Chester county;—where, by the sweetness of his disposition, and the innocent cheerfulness of his manners and conversation, he soon won the love and esteem of the family. By the *written testimony* of the valuable friend with whom he served his apprenticeship, it appears, that this change in his outward situation did not relax the ardour of his mind, in the pursuit of heavenly treasures;—for we are informed that, as he grew in years, he increased more and more in love and dedication to Truth, as was evident by the pure effects thereof on his tender mind; so that, for some time before the term of his apprenticeship had expired, he appeared as a minister in our public meetings for divine worship. His example and conversation amongst the young people with whom he associated, though cheerful and pleasant, were instructive and profitable; and, by exhibiting the christian character in its own dignity and sweetness, were influential to win souls to the service of Him, who is indeed, when seen in the light of Truth, "altogether lovely." At this particular period it was observed of him, that he much desired and loved the company of his elder brethren and friends,—was a constant attendant at religious meetings, and a good example in humble waiting upon God, on these solemn occasions.

Having served out the term of his apprenticeship with fidelity, he received a strong proof of the confidence and esteem of his late master, by the offer of a partnership in his business; which he accepted,

and the firm was continued, with great harmony between them, for several years.

Considering the marriage state as of divine appointment, partaking as well of the nature of a *religious*, as of a *civil* compact, he was careful to seek and wait for divine counsel, in all his movements toward the consummation of this most important engagement. By a written memorandum, found amongst his papers, it appears, that he undoubtedly believed the object of his choice was providentially pointed out to him; which, the subsequent happy union of the parties, their remarkable qualifications, as helpmeets for each other, and the divine blessing, which evidently rested upon them and their family, tend to confirm. The following extract of a letter, addressed to the young woman with whom he was then engaged to be married, will give some idea of the state of his mind, under this weighty prospect.

10th month 11th, 1779.

"I hope these may find thee in the enjoyment of His presence whom I love better than health, who is strength in weakness, and a present helper in every needful time,—with whose presence when I am favoured, I can feel true unity with thee. People in a state of nature may have a love and fellowship for and with each other, yet, such a unity falls far short of that, which is experienced by those who have had their faces turned Sion-ward, and whose souls pant after the well-spring of living water. Being concerned to labour faithfully, from day to day, until He arise who is the true Sabbath of rest, these, having *laboured together*, may *rest together*, and witness a unity of spirit, in which their minds are

raised above all earthly things, even into the paradise of God; where they may freely eat of the fruits of the Garden, and rejoice together in a state of innocency, love and purity."

On the 5th day of the 4th month, 1780, he was joined in marriage with Ruth Miller, (the young woman before alluded to) daughter of Solomon and Sarah Miller, of Pipe Creek, in Frederick county, Maryland. They settled at York, in the State of Pennsylvania, where they soon became very useful members of the Society, not only as gospel ministers, in which capacity they gained the esteem and confidence of their fellow-members, but as skilful labourers in the administration of its excellent Discipline.

His dedication to the cause of truth and righteousness was evinced by his circumspect deportment in life, and by his travels abroad in the work of the ministry; cheerfully leaving the comforts of home and his endeared family connexions, in several long and laborious journeys, in the service of the gospel. His friends, in their memorial of him subsequent to his decease, say, that, after his settlement in York, "he continued a useful member in society,—was diligent in his outward calling, yet did not allow worldly concerns to hinder him from attending our religious meetings, with his family;—and was favoured with much place in treating with those who had strayed from the path of Truth." "His exemplary conduct and strict justice in his dealings,—raised him in the esteem of those who knew him. He was an affectionate husband, a tender parent, and a faithful friend."

Among the written evidences of his piety, in the early period of his life, the following short Essays, found amongst his manuscripts, are deemed worthy of preservation.

Yorktown, 8th mo. 30th, 1783.

If Revelation be ceased,—if there be not an inward director,—if the Scriptures and writings of good men formerly, be the only guide of faith and practice, as some affirm;—then religion is a very uncertain thing. All terrestrial things are mutable, and liable to change. The sense and signification of words change—the acceptation of sentences and texts changes, and is different with different persons. This is abundantly evinced by the many different practices and professions of those who call themselves christians; all following the text according to their own acceptation of it! Ah Lord! what uncertainty is here! But blessed be the name of Israel's God, true Religion is not an uncertainty: I feel it to be a holy certainty, conveyed to my soul in awful silence. I have not words to set it forth to the understandings of those who feel it not! Oh! that I may live in it,—walk in it,—tabernacle in it, and it in me, all the future days of my life.

I have been (though accounted religious) too much a wanderer up and down, upon the barren mountains of an empty profession—not sufficiently hearkening to the voice of Him who speaks once, yea, twice, but man perceiveth it not. I call it a *voice,* though not an outward voice; but a divine or spiritual voice, conveying divine intelligence. Here, each one hears the gospel preached in his own language; not the *outward* gospel, or historical account of

the life and death of Jesus Christ;—but "the power of God unto salvation," to as many as follow its dictates. In it, I feel satisfaction with some few of the days of my life, in years that are past and gone. In it, I feel unity with those who have "wandered about in sheep-skins, and in goat-skins, and in dens and caves of the earth, of whom the world was not worthy;—but who, through faith, obtained a good report." In it, I feel unity with the spirits of just men made perfect.

I have had a glimpse of that state of humble, lowly-mindedness into which, the spirit of Christ, if faithfully eyed, and followed in all its secret movings, would lead its followers; but I dont know that I can find language sufficient to convey an idea of it to others, unless it be to those who have had some such prospect. It has caused me to believe that many, even of the well concerned amongst us, fall far short of the standard which shall be held up to view by the virgin daughter of Zion, when she shall put on her beautiful garments, and the meek, humble, lowly Lamb come to rule and reign in all things, inwardly and outwardly.

Among the various dispensations of Divine goodness, I have been in a state, wherein I have experienced the comfortable enjoyment of Divine love, even in my sleep; and have known (as it were) the angels guarding me and ministering to me: and when I have awaked, my mind hath been full of heavenly sweetness, and I have seen the manna lying thick about the tent-door, and nothing to do but arise, gather, and eat: So that when I have not spent

it in "riotous living," I have had a sufficiency to live on through the day. But, as it pleaseth the Lord to vary his dispensations to his people, even to the faithful, so I have had, at other times, to experience a warfare in the night season; being pressed with hunger, want, and penury: and in the morning I have awaked, poor, empty, and naked, having nothing to eat, until I had laboured hard for it."

It appears from the testimony of his friends, as well as from the short account he has left of his religious engagements, both at home and abroad, that he was eminently qualified for usefulness as a minister in the church. For the important service of visiting families, he was peculiarly gifted; and many, yet living, will long remember his labours in this way. He was remarkable for the affectionate notice he took of the children and young people, in families he visited, and where he was entertained in his travels. By his easy demeanour, and kind attentions to such, he won their affections, and opened the way for the communication of instruction, which, like seed on the good ground prepared to receive it, brought forth fruit after its kind, leaving memorials of affection not easily forgotten.

On the 10th of the 5th month, 1784, having obtained a certificate of the unity and approbation of his monthly meeting, he set out on a religions visit to Friends and others, as far south as Carolina. Of a part of this journey, he has left some account in writing;—which, though very brief and not continued through, is nevertheless interesting and instructive; evincing, not only great dedication to Divine requirings, but a very heavenly state of mind.

On one occasion, he says, "As we rode along this morning, between day-break and sunrise, through a beautiful valley—the hills on each side, clothed with verdure, the little birds, in performing the duties assigned them by the wise Disposer of all things, warbling their notes to their Maker's praise,—a sweet sense of my being in the way of performing the duty allotted me by Him, attended my mind, and melted my heart into tenderness. May I never forget the love and mercy of a gracious God!" On another occasion, after giving up to an intimation of duty to have a religious sitting in a family, he says, "I had to address them in the language of Christ to Nathaniel, 'Behold an Israelite, indeed, in whom is no guile;'—it was a season, I hope, not soon to be forgotten by some, nor ever by me. During the remaining part of the afternoon and evening, I was in a state of feeling, which I believed to be a foretaste of the sweetness and peace of the Paradise of God. As we rode along in the evening, I had often to remember a portion of scripture in the Book of Isaiah, 'The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands for joy.' I remember to have enjoyed nearly the same condition, once or twice before, when about nineteen or twenty years of age, wherein I apprehended I sensibly felt and saw all nature singing forth its Maker's praise. I write these things in commemoration of the Lord's condescending love and mercy to me a poor worm. May I never forget his many favours."

In the latter part of the year 1785, he laid before his monthly meeting a prospect, which had been opened to his mind some months before, of paying

a religious visit to Friends, eastward, particularly in New England. In the 2d month, 1786, believing the time to set out was near at hand, he requested a certificate; which being granted, he left home on the 17th of the 4th month following, in company with Peter Yarnall.

In this journey, he visited the meetings of Friends on the way, through the States of Pennsylvania, Delaware, and New Jersey;—attended those in the city of New York, and on Long Island, and thence to Rhode Island and Massachusetts. He accompanied Peter Yarnall as far as Salem and Lynn; but the chief field of his religious labour lay in Rhode Island. Leaving Peter at Lynn, he returned to Providence, and went from thence to Newport, where he continued a religious visit to the families at that place, having before had sittings with a considerable number of them, in company with Peter Yarnall, and others.

During his stay in Newport, he was brought into deep trial and suffering, on account of the severe illness of his wife, and one of their children; a statement of which he had received, by letter, during the said visit to the families there. After close consideration of the case, he felt easy to return homeward; which he did, and arrived at New York on the 12th of the 8th month. But, tarrying here a short time, his mind became easy respecting his family, believing the sick were on the recovery, which was soon confirmed by letter; and in pure dedication to the Divine will, though much in the cross to his own inclination, he returned to New England, where, labouring faithfully, he was favoured to conclude his service, and return home in peace.

He made several religious visits afterwards to Friends in divers places within the States of Pennsylvania and Delaware; in all which, his dedication to the cause of Truth,—his steady adherence to manifested duty,—the singleness of his eye to the pointings of Divine wisdom, and the consequent light and power that accompanied his ministry, are apparent from the brief accounts he has left behind him.

We now come toward the conclusion of his life, and shall close this short memoir with some account of the state of his mind, during his illness, and at his death.

His constitution was marked by delicacy from early life, and probably the nature of his business was unfavourable to his health. In the 9th month, 1789, he attended the Yearly Meeting held at Philadelphia; and before reaching home was seized with a disease then prevailing, called the influenza; which terminated in a confirmed pulmonary consumption. His health gradually declined, until the 12th month following; after which he was mostly confined to his chamber. During the forepart of his illness, the sensible enjoyment of the Divine presence was much withheld from him; under which trying dispensation, he evidenced great patience, expressing a desire that he might wait in true resignation to know the Lord's will, in thus hiding from him the light of his glorious countenance. But God who is rich in mercy to his dependent children, did not leave him long in this tried state, but breaking forth, as a clear sun from behind the dark clouds, shone brightly upon him, to his great consolation and joy—in which his redeemed soul was enabled to magnify and praise the

Lord his God. And now, having a clear view of his approaching dissolution, he, with great serenity and composure, gave directions concerning his outward affairs, with a care to have them properly settled. To his endeared, and now deeply afflicted companion, he tenderly addressed himself, desiring her to labour for a state of perfect resignation to the Divine will; saying, "then our parting will be made easier than thou dost expect." Often, after being put to bed, he would say; "Oh! how happy I am! I have a good Master that has provided for me a house, a home, a nurse, and every thing of which I have need!"

About two weeks before his death, on waking out of a sound sleep in the night, he again pressed his wife to endeavour to attain perfect resignation;—saying, "thou must give me up cheerfully, and thou wilt get along better than at present thou canst expect. There will be a way provided for thee and our little daughter. I think our son will be taken away." About this time, on being visited by his beloved friend, Peter Yarnall, he mentioned, in conversation, that he had been looking back over his past life, and could remember many favours received from the Divine hand, even from his youth; and that he had, in a good degree, been faithful to the manifestations of duty. He said he had made some missteps, but hoped they were forgiven. Two days after, the same friend, on visiting him again, found him very weak, but free from pain; for which favour he several times expressed his gratitude to the great Author of all our blessings; and in the evening of the same day, laying very still and re-

signed, said, "this has been a comfortable, pleasant day."

A week before his decease, two of his brothers visiting him, he expressed great satisfaction in seeing them once more. On his recovering a little from a very weak state, his brother said, "I thought thou hadst been going." To which he replied, "Oh! sweet change." Then, observing some about him to weep, he said, "Weep not for me, but for yourselves, and for your children"—and shortly after, said, "It is in my heart to sing, for the joy that is set before me."

The day before his decease, to one of his friends sitting by his bed side, his countenance appeared remarkably serene, indicating a mind wholly at rest. After a time of solemn silence, he turned his face toward the friend, and said, "We have both spoken of the Divine light; but I have never before enjoyed it in so luminous a manner: and I now see, in this heavenly light, that to-morrow I shall leave this state of being, and have a happy entrance into the eternal world."

About four o'clock in the morning of the day on which he departed, he asked after his wife's health; and afterwards said, "I cannot express the joy I have felt;—the glory and brightness I have seen, and do see, and which I am going eternally to enjoy." His wife expressing her satisfaction on seeing him in such a state of mind, he replied, "Ah! do rejoice with me. Bid me farewell. Don't hinder me. The Lord will take care of thee and thy little daughter. He hath promised to be a husband to the widow, and a father to the fatherless, and he will

fulfil all his promises. He is good to all that love and fear him."

His son dying a short time before him, on being informed of this event, he said he was greatly thankful that he was removed, adding, "I do rejoice that he has gone before me. The last night hath been a precious night to me—the sweetest night I ever had."

A few hours previous to his release, many friends having assembled to attend the funeral of his son, he desired they might be invited into his chamber. After taking leave of them in a very affectionate manner, raising his voice, he said "Oh! let all be faithful to the precious gift, the Lord hath bestowed upon them." After they were gone, he lay still some time; and about twelve o'clock said, "Oh! the light and glory I see! It shines all round me—my eyes never beheld any thing so glorious." Afterwards, appearing in a quiet, composed, and heavenly frame of mind, he sometimes uttered words, but in a voice so low, as not to be distinctly heard; and, about eight o'clock in the evening, quietly passed away from this state of probation, to join with the "spirits of just men made perfect,"—"the general assembly and church of the first-born, whose names are written in heaven."

He died on the 11th day of the 4th month, 1790, aged thirty-two years, three months and seventeen days: having been a minister nearly thirteen years; and was buried in Friends' graveyard at York, on the 13th of the same month, on which occasion a solemn meeting was held.

The review of such a life, and such a death,—a life, so devoted to the great end of our existence,

and a death, so full of consolation,—is happily calculated to animate and strengthen the Christian traveller in his arduous journey towards a state of perfect redemption: and when we consider the strong evidence it affords, in confirmation of the doctrine of a future existence,—even *that* "*life* and *immortality* which were (and still are) brought to light by the Gospel," it becomes one of the most interesting subjects that can engage the attention of a rational being. Oh! how diminutive all the little pursuits of this life,—all the transient enjoyments of this fleeting state, appear, when put in opposition to the unmixed pleasures, the ever-enduring happiness of the eternal world! Well might the apostle, in a view of the transcendent riches of the heavenly state, say, "For I reckon that the sufferings of the *present time* are not worthy to be compared with the glory which *shall be* revealed in us;"—and well might our blessed Lord hold forth the awful admonition, contained in this query, "What is a man profited if he shall gain the whole world, and lose his own soul?" F.

ELISHA KIRK'S JOURNAL.

Memorandums of part of his journey and visit to Virginia, Carolina, &c.

The 4th day of the 5th month, 1784. Having for some weeks past, felt drawings in my mind, at times, to accompany some Friend, on a religious visit to the southward; this evening, Margaret Porter, Margaret Cook, and James Iddings came to my house,

on their way to Virginia Yearly Meeting, to be held at Black-water—and James proposing to proceed thence on a visit to Friends in North Carolina, the thoughts of accompanying him produced some uneasy sensations in my mind, greatly desiring to be rightly directed therein. They stayed meeting with us; after which I became more easy, and informed him next morning, before they set off, how the matter was with me; and proposed that if my concern continued and increased, I would lay it before our monthly meeting on seventh-day next, and if there approved, perhaps I might overtake him at Black-water. After he was gone I found the subject settle with more weight on my mind, and I informed a few Friends thereof, who were in the station of elders. It now appeared to be my duty, to hasten to put things in readiness for my leaving home; in which, I felt my mind much favoured, and the concern to increase. Accordingly, on seventh-day, I laid it before the meeting, under a sense of the weight and clearness, which now attended, and obtained a minute of the concurrence of my friends. Then, taking leave of my dear wife and family, and near friends, on second-day morning, the 10th of 5th month, I set out in company with my kind friend, Ezekiel Cleaver, who was on his way to visit his son at Hopewell.

The dispensations of Divine Providence are different and various, yet, doubtless, all in best wisdom, for good purposes. At times, a sense of doubting, and great diffidence are permitted to attend the mind. But at this time, I felt otherwise, and a confidence was given me that I had certainly heard, and knew the voice of the good Shepherd;—which often filled

my heart with humble thankfulness, as I travelled along the road.

Soon after I left town, we were overtaken by one Bowen, a Methodist minister, who had, the evening before, expressed his desire of having some conversation with me. We had much discourse on religious subjects, which, toward the conclusion was somewhat to my satisfaction. Lodged at Bentley—forty-five miles.

11th. As we rode along this morning, between day-break and sun-rise, through a beautiful valley,—the hills on each side, being clothed with verdure,—and the little birds in performing the task allotted them by the wise Disposer of all things, warbling their notes to their Maker's praise,—a sweet sense of being in the way to perform the duty allotted me by Him, attended my mind, and these things melted my heart into tenderness, as I rode along. May I never forget the love and mercies of a gracious God!

This afternoon, my companion proposed my going with him to Fairfax, with an expectation that the Friends I wanted to overtake might be there. I had nearly concluded to do so; but when we came almost to the fork of the road, I suddenly felt a strong impression on my mind to keep forward; which I did, and took leave of my kind friend Ezekiel Cleaver. I, soon after, heard they had gone on some days before. This, though a small matter, was a renewed confirmation to me, of the existence and presence of a Divine intelligence, who knew all things. It afterwards appeared, that I had but just time to reach the Yearly Meeting at Black-water.

After parting with Ezekiel, I rode on, mostly alone, and lodged the first night at Robert Painter's, at Stafford. On seventh-day, stopped awhile at doctor Thompson's, in Petersburg. I believe they do not profess to be Friends; but I felt much sweetness in the family, and took particular notice of a sweet-spirited little girl, about seven or eight years old,—remarkable for her parts and learning. The doctor told me in a pleasant way, that they were nearly half-quakers. I thought they were the best half, and wish some of our formal professors were as near the kingdom of heaven, as I take them to be. This evening, I was kindly entertained at the widow Hunnicutt's, by her son, and a little daughter about eleven or twelve years old—the mother and older sister being gone to Yearly Meeting.

First-day morning, the 16th, I rode to Anselm Bailey's, at Black-water—having travelled about two hundred and twenty miles, since I parted with E. Cleaver. Here I found James Iddings, and the other friends, and we lodged here during the time of the Yearly Meeting, which held till third-day evening.

This meeting was attended by our friends, Arthur Howell, Daniel Offley, Mary Stephenson, Hannah Cathrall, and Jonathan Evans, besides the forementioned friends, from our parts; also by Joseph Henley, from North Carolina. Most of the sittings were poor, and dull, to me; but I was enabled to relieve myself a little, in the meeting for discipline. I believe they dwell too much on the outside, and husk of things; and that there is much rubbish and loose matter, got between them and the Rock of

revelation, where they should hearken for a certain sound, both in ministry and discipline.

At this Yearly Meeting, Friends agreed upon a rule of discipline, to disown such as held slaves, and were not likely to be benefited by further labour.

On fourth-day, the 19th, James Iddings and myself set forward on our journey, and lodged that night at the house of Thomas Newby. Next day, attended a meeting that had been appointed for us, at Western Branch. It was nearly a silent one, being poor and dull, as to the life of religion. I thought what little life I had hitherto been favoured with, seemed now nearly all spent, and I felt very poor, empty, and dry. We dined and lodged at the house of Joseph Scott; where we met with our kind friend, Joseph Henley, on his return from the Yearly Meeting.

Sixth-day. We rode to an appointed meeting at Sommerton, calling a little while at John Porter's, to refresh ourselves. This morning I felt myself as being alone, in a state of great inward weakness and poverty; nearly ready, at times, to doubt of all that I had ever felt. Yet when I looked back at the manner of my leaving home, a remembrance of the loving kindness of the gracious Giver of holy certainty, was some stay to my mind. We, at length, arrived at the meeting; which was pretty full for that place. The negroes which attended had been accustomed to sit under the shade of the trees, until a Friend began to speak, and then to rush into the house. But we, feeling uneasy with their being out, had them called into the meeting; which was a somewhat favoured one, my companion appearing

in a lively testimony among them. After meeting, I observed some young people on foot, and immediately felt a draft to follow them. Being soon after invited by a friend to dine, I asked him which course he lived. He pointed the way the young people had gone. I told my companion I felt very easy to go with him; which we accordingly did, John Porter and his wife accompanying us. Soon after alighting,—there being a considerable number of the neighbouring friends and young people present,—I felt an exercise, to have an opportunity with them; which I waited under till dinner was over; I had, however, but very little appetite. After which, I proposed our sitting down together, and had to address them in the language of Christ to Nathaniel, "Behold an Israelite indeed, in whom is no guile!" It was a season, I hope, not soon to be forgotten by some, nor ever by me. During the remaining part of the afternoon and evening, I was in a state of feeling, which I believe to be a foretaste of the sweetness and peace of the paradise of God. As we rode along to John Porter's, in the evening, I had often to remember a portion of scripture, in the Book of Isaiah, "The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands for joy."

I remember to have enjoyed nearly the same condition, once or twice before, when about nineteen or twenty years of age; wherein I apprehended I sensibly felt and saw all nature singing forth its Maker's praise. I write these things in commemoration of the Lord's condescending love and mercy

not more than two-thirds of the people got into the house. The meeting was in a good degree favoured, more especially toward the latter part, under the testimony of my companion. We afterwards sat with them in their select meeting, where I was engaged in endeavours to relieve my mind of an exercise which had attended me during the several sittings of the meeting, respecting the conduct and disorders before hinted at. Next day, had a meeting at New-begun Creek, which was very full, and, in a good degree, favoured. Here was a pretty appearance of young people, but they were not so reachable as at some other places, where we had been. Dined at Joseph Henley's, and in the afternoon had a satisfactory opportunity in a neighbouring family. We next attended a meeting at the Narrows, and the day following the monthly meeting at Wells's—after which we were at the funeral of Benjamin Albertson, sen. There was a large gathering, and a meeting before the burial, which is a common practice in these parts.

Accompanied by William Hill, we then travelled through Winton to Rich Square, where, on first-day, the 6th of 6th month, we attended their meeting to pretty good satisfaction, although it was nearly silent. In the afternoon, had a favoured opportunity in a friend's family, and crossed Roanoke river, on our way to Contentney, where we arrived, so as to attend a large and satisfactory meeting, on fourth-day. Next morning, set off towards Cane Creek, and after travelling about forty-three miles, lodged in the woods. We made a tent of bushes, and kindled a fire: the pasture being very good, our horses were turned out to feed; but, having no bells,

mine and William Hill's got away. Having missed them very early, we set off back to seek them; and after going a considerable distance, had to return without them. With the assistance of some of the inhabitants, we sought diligently for them till towards evening, when I took James's mare with an intention of riding eight or ten miles back. I now felt myself lonesome, like a stranger in a wilderness country; and though I had felt a good degree of contentment through the day, I became thoughtful about the present disappointment, and was induced to feel more deeply on the subject. I remembered the saying of Solomon, that "time and chance happeneth to all;" and also believed that he who weigheth the mountains in scales, and the hills in a balance, is likewise mindful of the sparrows; and feeling a desire that we might be enabled to get along in our journey, I had not rode far, before I felt easy to return, believing our horses were not that way, and having a hope that we should get them again. When I came to the house where we lodged, I heard some tidings of them, and next morning my companion found them, about five miles off the road. May I ever be thankful to the Lord for all his mercies, and render obedience, worship, and praise to him to whom it is due.

By noon, on seventh-day, we were ready to set out, and travelled on to William Lindley's, where we arrived in the evening of first-day. The forenoon of next day was spent in satisfactory conversation with Zachariah Dicks, David Vestal, and some other friends. I was favoured to see and feel, in some degree, a deeper indwelling of Friends here, than in some other places. "In my Father's house,

are many mansions." Oh! the purity, and depth of spirit, that may be experienced by those who are not contented to dwell in the outward court!

On third-day, attended a meeting at Eno, which, though not large, was exercising in the fore part, under an apprehension of some, trusting in having Abraham to their father: but Truth arose into a good degree of dominion, and testimony was borne that "though Noah, Daniel, and Job were in the land, they should save neither son nor daughter." Thus, we were enabled to clear ourselves, so as to come away easy. Next day, attended the Spring meeting, which was large, and I hope, profitable; although somewhat exercising, under an apprehension that some were too much worshipping their idols of silver and gold; yet Truth was in good degree in dominion. In the afternoon, we attended the burial of a child, where we had a religious opportunity to our satisfaction. We went home with our beloved friend Zachariah Dicks, and on the way he showed us the place, where he and some other friends had buried thirty-four men in one grave, during the late troubles. We had much satisfaction in being with this loving friend, and his family.

Accompanied by Z. Dicks, we next attended Cane Creek meeting; also a meeting at Sandy Run, and the monthly meeting at Centre; in the latter part of which, by giving way to speaking too fast, I did not get through, so much to my own satisfaction, as I might otherwise have done. May day unto day utter speech, and night unto night show knowledge!

On first-day, the 20th, we had a profitable meeting at New Garden; in which, through watchfulness,

we were enabled to discharge our duty, so as to feel quite easy. We then had meetings at Reedy-Fork, Muddy Creek, Deep River, and Springfield—also attended New Garden monthly meeting, on seventh-day. Here we met with Aaron Lancaster and Thomas Macey, who had just returned from South Carolina and Georgia. On first-day, were at Marlborough. This was to me a comfortable meeting, under a belief that there were some present, whom the Lord had called to be his people, and who as yet were but little known to their brethren.

On second-day we were at a meeting at Back-creek, in good degree favoured. Not far from hence there is a settlement of Dutch, who are a seeking, religious people: several of them have, of latter time, been received among Friends. I understood they had become uneasy with their forms and ceremonies, and often held meetings in silence, among themselves, some time before they knew any thing about Friends. There also attended this meeting, one John Bard, an Irishman, who, with his wife and children, have been received among Friends. He was likewise convinced of our principles alone; and at that time was induced to believe he should be the first person to preach the doctrines he was then convinced of; and which (to him) accordingly came to pass; for he appeared in public testimony, at the second meeting which he attended. He continues to have a few words to communicate in meeting, at times. I was told he had been a very wicked man before his convincement, but he now appears to be much in the innocency. He was accompanied by a religious man, who, a few years ago, had been a great drunkard. They came on foot about twelve miles, to at-

tend this meeting, living near Marlborough. Thus, through obedience to the Divine principle, the prophecy of Isaiah is assuredly fulfilling; that "the wolf shall lie down with the lamb,—the lion shall eat straw, like the ox,—the cow and the bear shall feed together—and a little child shall lead them all."

On third-day, had a pretty full meeting, at Providence, in which I was favoured with stillness; the meeting also was a silent one, and I thought I had a sense of the prevalence of a raw spirit of indifferency among too many. Afterwards rode in company with Isaac Beeson to David Vestal's, where we lodged. This afternoon, as we rode along, I felt my mind brought into a heavenly calm, and most of the way, kept behind the company, to avoid being interrupted by conversation. I was favoured to have my communion in heaven, as I believe, with saints and angels, and the spirits of just men, made perfect. It was indeed a happy situation, to dwell here, redeemed from all anxiety of mind. In this state the soul experiences a sabbath of rest, which is indeed the gospel-rest of the people of God, being, as I believe, a foretaste of the everlasting jubilee, or year of perfect redemption.

Next day, attended Rocky river meeting. James Iddings had something to communicate by way of testimony; but my mind enjoyed, in good measure, the same quiet and peaceful state, as yesterday. On fifth-day, we were at Holly Spring meeting; which was rather an exercising season, and the day following, had a small meeting at Christopher Tyson's, among some tender young people. In the afternoon, through much difficulty, occasioned by the waters being raised by a very great rain, we rode to Nathan

Dixon's about thirteen miles; and next morning, about eighteen miles further to Cane creek monthly meeting, which was very large. Here we again met with Aaron Lancaster and Thomas Macey. Friends of this meeting appeared to be much concerned for the maintenance of good order amongst the members; there being a number of valuable, skilful Friends belonging to the monthly meeting; also, a considerable number of young men, who, I believe, are coming forward in the line of truth.

MINUTES

Of a Journey to Long Island and New England.

Having, at times, for near a year past, felt my mind drawn to pay a religious visit to Friends, eastward, particularly in New England; and the subject having latterly dwelt more constantly with me, with a view to the 4th or 5th month, 1786, being the proper time for leaving home,—I felt most easy to open the concern to Friends, in the 11th month, 1785, but did not then request a certificate. The prospect still continuing with me, in the 2d month, following, I informed Friends thereof, and requested their certificate, which was granted in the 3d month; as likewise a concurring certificate from our Quarterly meeting, held in the same month.

On the 17th of the 4th month, I left home, in company with my beloved friend, Peter Yarnall, who had also obtained certificates, in order to pay a religious visit to Friends on Long Island, and if way opened, to proceed to New England. After taking an affectionate leave of our dear wives and

connexions, we set forward, and that night reached Abraham Gibbons's, at Lampeter. Next day, rode to my brother Isaac Coats's, and tarried all night. On fourth-day, the 19th, we attended a silent meeting at East Caln, and rode to Joshua Sharpless's, at Birmingham. My mind, this day, felt calm and composed. Next day were at Birmingham meeting, silent. Had a sitting in the family where we dined, and rode to Micajah Speakman's. The two following days, being rainy and stormy, we rode to Wilmington, and lodged at Ziba Ferris's.

First-day, 23d. Attended meeting at Wilmington. In the morning, had some pretty clear openings, respecting the nature of Divine worship; but, expecting the subject might be more ripe by afternoon meeting, I omitted the expression of it: but, continuing heavily exercised under it, wished for the ensuing meeting. Accordingly, on feeling a continuation of the concern, I endeavoured to relieve myself: but the life being on the decline, I did not get through, fully to the ease of my own mind. After meeting, visited a family, in which we were favoured with a good degree of solemn weight and openness. After which, with some degree of satisfaction, we rode to Hugh Judge's and lodged. Next morning, had religious opportunities in the families of Samuel Canby and H. Judge, and rode to Aaron Oakford's, at Darby.

On third-day morning, after a silent, favoured opportunity in the family, we went to Philadelphia, but arrived rather late to attend the Bank monthly meeting: with which circumstance, I did not feel quite easy in my mind. Next day were at the monthly meeting for the Southern District; in the

forepart of which, I had some clear openings, respecting being "weighed in the balance, and found wanting," and the necessity of our getting into the true balance, in time; in order that our lack might be supplied with solid weight;—not weighing ourselves by others, or by the good acts we have formerly done; all which will prove, at the close, but as the "false balance, and bag of deceitful weights," when the hand writing, at that awful period, shall stand on the wall against us. As these things opened, all fear of man was taken away; which I had, sometimes, heretofore, felt in this city: yet nevertheless, to my great uneasiness, I let the opportunity slip: and, being too long in "making ready, another stepped in." This omission lay heavy upon me, during the remaining part of the day; but I durst not attempt to relieve myself, without the renewed evidence of life, attending.

Sixth-day morning, early, took horse, and as I rode along towards Bristol, to attend the General meeting there, I felt my mind sweetly calm and composed. Arrived at Phinehas Buckley's just at meeting time, where I met with James Thornton, under whose testimony, and a short one from Peter Yarnall, the meeting was favoured: but it was to me a day of rest and composure, wherein I had nothing to do but quietly eye the Guide. Next day, crossed the river to Burlington, and attended their two meetings on first-day, both in silence.

On second-day, the 1st of 5th month, attended the monthly meeting there. I was sensible of there being a number of valuable friends, who transacted the business in the spirit of meekness and wisdom,

with a sincere desire, as I believe, for the restoration of offenders. We dined at the house of our worthy elder John Hoskins. Third-day, attended the monthly meeting at Crosswicks; which was pretty large, and in good degree favoured. During the transaction of business, a number of the members appeared zealous for the promotion of good order. But I felt a fear, that some of them, who had been as Davids, were in danger of putting on Saul's armour, and not enough trusting to the divine staff and the sling. Next day, were at Springfield monthly meeting; and the morning following rode to William Stephenson's, where we spent about two hours with him and his wife Mary, valuable friends. Mary having been in a low declining state of health, for several months past, the latter part of our stay, was spent in solemn silence. After which, we rode to Edmund Williams's, at Shrewsbury.

We went to Richard Lawrence's on sixth-day, and were kindly received. I felt much openness and cheerful freedom, at our first entrance, which continued during our stay here. The children appear to be affectionate and dutiful to their parent, and one another, and kind to their friends; which added to the comfort of our entertainment. I wish these amiable dispositions may be fully sanctified by the cross of Christ, which proves to be the power of God unto salvation. I believe the good hand is waiting to be gracious to the youth, on terms of obedience.

The next day we went to see several families in the neighbourhood, and lodged at William Parker's —the house, to which George Fox took John Jay, after his neck was broken by a fall from his horse;—

the log on which he laid him yet lying there, with no more virtue in it, than any other log.

On first-day, attended Shrewsbury meeting. Our worthy friend Robert Willis was there, and appeared lively in testimony: but we were silent. After an opportunity in Richard Lawrence's family, he accompanied us to Squan, where we lodged at Thomas Tilton's; and next day attended a meeting appointed for us at Squan, in which we came off pretty well, though it was rather a low time. In the evening, we rode to the sea-shore. There was something very awful in the appearance; it being the first time I had ever seen the ocean.

On third-day, we went to Squankum, proposing to attend their week-day meeting, next-day. Friends informed us, they had heard we were to have been here, on second-day; and notice had been spread, and a number collected. This was some surprise to us at first, but in a few hours my mind was composed, under a solemn quiet. Fourth-day, attended their meeting at Squankum,—a considerable number were collected, whose minds, I thought, were very much outward. Afterwards I stood up with a large opening, as I thought, and had spoken but a few words, when all was closed up, and I sat down. After which, Peter fared much in the same manner; and so we broke up the meeting, and came away, in distress.

We attended Shrewsbury meeting again, on fifth-day, but were silent; though a pretty comfortable meeting. After dining at Joseph Wardell's, we had an opportunity in the family. His brother's wife was there, being low in her mind, on account of her husband's being gone to England, together with their

being reduced from affluent, to necessitous circumstances, and also some bodily indisposition.—We had a little to hand forth, rather by way of encouragement, and took our leave of them. We had also a tender opportunity in the family of Richard Lawrence, after which, parting with them in much affection, we rode to Edmund Williams's and lodged. Next day went to Rahway, 28 miles, and the day following to New York, where, at Henry Haydock's, we met with John Townsend, David Sands and John Cox.

On first-day, the 14th, attended morning and afternoon meetings in New York;—to me a day of suffering. Next day, as John Townsend had appointed several meetings on Long Island, and Peter inclined to attend them, we set forward, in company with him and David Sands, with divers other friends, and were at a poor little meeting at Newtown. After which, rode to John Bowne's, at Flushing, where next day we attended meeting, but it is much decreased in numbers, from what it formerly was. Fourth-day, were at Westbury meeting. I had had a poor, distressing time since I came on the Island, and this evening was favoured to see that I had been rather too talkative, and not inward enough. Being now favoured to get to Jerusalem, a quiet habitation, I felt the desire of hearing, or being heard, much mortified. Next day, attended Cowneck meeting. After which J. Townsend and companion went to Matinicock, but Peter and I returned to Joseph Pearsall's, where we lodged.

Feeling much distressed this afternoon, I believe I was too impatient under it; which rather increas-

ed, than relieved my suffering. I saw it to be best, not to be as the scribes and Pharisees, who, when they fast, disfigure the face, appearing unto men to fast,—but rather, to put on a cheerful countenance, and keep as much in an innocent freedom as we can: at the same time, eying the Guide, lest we get into a reserved silence; which, not being under the cross, has no more religion in it, than empty chat. May I ever be patient under suffering, and wait for the arising of Truth. I have sometimes thought, I have had more dross in my nature, than some others; or else, I have not so fully submitted to the refining fire in its first manifestations in the heart.

Sixth-day, I would rather have gone elsewhere, than to meeting; but Peter inclining to go, I went with him to Matinicock, where we had a favoured season, under the testimony of John Townsend. After which, Peter and I went home with Silas and Phebe Downing; where we spent a comfortable evening with these dear friends,—my mind being humble, and much in the state of a little child. Next day, a poor meeting, at Oyster-Bay, and on first-day, at Westbury again. Lodged at Fry Willis's. Second-day, we were all at a meeting at Jerusalem, mostly composed of other societies: from which, I went away tolerably easy, though somewhat confused, for want of patiently attending to the Guide while speaking: which is generally the case, when zeal goes faster than knowledge. In the evening, Peter and I rode to Socotauk, and lodged at Jacob Willetts.

Third-day morning, 23d, walked to see Joseph Eudal, and family, whose wife is a member of society. In a little opportunity of silent waiting, we

were favoured with a loving invitation to the family, especially the youth, to give up, whilst they were reasoned with, as Felix was, lest the day pass, and they be not gathered. After which, we returned to a meeting, appointed to be held at Jacob Willetts's. It being a wet day, the meeting was small, and though a season of weakness, yet we were favoured to leave it with an easy mind. We dined at Thomas Eudal's, where we met with a kind reception, though not members of our Society. After dinner, had a seasonable opportunity in the family, in which we were sensible that the same which opened the heart of Lydia, was still near; and being engaged in prayer for the prosperity of the good seed, sown in the heart, we took leave of them and rode to Henry Whitson, Jr's.

This evening, on looking over the transactions of the day, I felt peace in having done my duty, and no more; though in several instances, hardly willingly. I find the will of man is generally inclined the wrong way: unwilling, when any thing is pointed out by the Master; but when nothing is pointed out, then willing to be doing. Now, I felt a renewed desire, that my own will might be slain, and that I might become more and more will-less: which I saw must be the case before we can advance forward.

On fourth-day, attended Bethpage meeting, which was long held in silence, till the people had given over the expectation of hearing preaching, when they were directed to attend to, and put in practice what they had already heard; lest they get into the condition of the vineyard, concerning which it was said, "I will command the clouds, that they rain

no rain upon it." Next day, we were again at Matinicock meeting, where we met with John Townsend, John Storer and John Cox.

Sixth-day, attended the Yearly Meeting of ministers and elders at Westbury. This evening and next morning, I felt my mind inward and watchful, dwelling under my own vine. Attended the general meeting, and after it, the meeting for discipline; wherein my mind was opened to view the progress of the soul, in rebuilding the walls, which had been broken down;—or regaining that paradise, which had been lost;—working the six days, or, fighting under the banner of Him, who, when the enemy comes in like a flood, lifts up a standard against him. By working faithfully during the season for labour, the soul is, at length, favoured with a sabbath of rest; which is to be enjoyed, and passed through, but no rest taken up after the sabbath is ended; for the enemy will come in, on another quarter, and perhaps, be unsuspected. Here must be a renewal of entering into the warfare, and building the wall. How some are mistaken here, who have apprehended the work done, and so have taken up their rest; but are again taken captive, while the enemy is undiscerned! Others, who are more watchful, see him, and the necessity of again engaging in the warfare. Some of these, are ready, at times, to cry out, that they are forsaken; and "Oh! that it were with me, as in months that are past; as in the days when God preserved me." Here are new trials: but as these are favoured to keep in the patience, and under the heavenly banner,—the warfare, or rebuilding of the wall goes forward; till, at length, these are again favoured with a sabbath of

rest; the vessel being enlarged to receive more,—the eyes anointed, to see clearer,—and the understanding enlarged, in the mysteries of the kingdom.

My heart breathes that Zion's children may advance, under this heavenly banner, with a single eye to Him who is going on, conquering, and to conquer, not only the enemies of one week, but the enemies of all the succeeding weeks, until the walls be fully rebuilt, and the salvation wrought out,—which is to be done in fear and trembling, till the soul becomes fitted to enjoy the everlasting jubilee, or year of perfect redemption. Therefore, let him that thinketh he standeth, take heed lest he fall.

6th mo. 1st. I have attended the several sittings of the Yearly Meeting, which have been to satisfaction, more especially, a meeting for worship and select meeting, held yesterday, wherein Truth reigned over all.

There are within the verge of this Yearly Meeting a large body of zealous Friends;—there having been a very great increase, by convincement, within a few years past. David Sands and some other Friends informed me, they thought there were now three times the number of members, that there was a few years ago. They have built a number of new meeting-houses latterly, and several more are wanted. In building meeting-houses, they conduct as brethren;—all the meetings within the limits of the Yearly Meeting assisting; which makes it lighter for those newly convinced, who live in the back countries.

We have had the company of Dorcas Lillie, a friend from the West Indies. She has, this morn-

ing, returned to New York, the women's meeting being concluded, although the men's is not.

On fifth-day afternoon, left Westbury, in company with Nicholas Waln and Peter Yarnall, and pursued our journey toward the east end of the Island. On seventh-day afternoon, we arrived at Sagg-harbour, a small village on the north side of Montauk Point, about thirty miles from the east end of the Island, and about ninety from Westbury. The inhabitants here are generally Presbyterians—and no Friends living among them. I felt a little warmth of love towards them, as we passed along; believing the hearts of some of them are open, and not narrowed up so much, as is the case in some places. Captain Eudal, a friendly Presbyterian, invited us to lodge at his house, which we did, and were kindly entertained. Next morning, the 4th of 6th month, the captain took us on board his sloop, and about nine o'clock in the evening landed us at Newport, in Rhode Island—the distance being computed to be seventy miles. We had a very pleasant voyage, there being no passengers on board, but us three, and Daniel Mott, who went with us to Rhode Island.

We took up our lodging at the house of our kind friend Thomas Robinson, where we met with John Storer, Phebe Pryor and Hannah Seaman. Resting here a few days, in body and mind, I felt a flow of love toward the people in these parts; but believed it best to wait in stillness, for the putting forth of Him, who not only puts forth, but goes before his followers.

On fifth-day, the 8th we rode to Portsmouth, to attend the select Yearly Meeting. In the early part of the meeting, being fearful of standing in the way

of the English friends, I put off a concern that I felt, but afterwards delivered it, during the transaction of the business; though with less life than I might have done it, during the meeting for worship. In the evening returned to Thomas Robinson's, at Newport.

On sixth-day was held a general meeting for worship at Newport, which was large, and in good degree favoured. At three o'clock in the afternoon, began the meeting for Discipline; several of the sittings of this Yearly Meeting were favoured seasons, particularly while the state of society, as represented by the answers to the queries, was under consideration. The exercise of the meeting at length resulted in issuing an epistle of pressing advices to the Quarterly and monthly meetings.

On first-day, John Townsend, Peter Yarnall, and Sarah Lundy, attended Portsmouth meeting,—the rest of us attended morning and afternoon meetings at Newport, which were large, and much favoured, a great number of other societies being present.—The Meetings for Discipline held by adjournments till third-day evening. Two friends were appointed to accompany our friend John Townsend on a visit to Friends at Nova Scotia; they were directed, on their return, to render an account of their service, and the situation of those in membership, in that country, to the meeting for sufferings. I now felt a hope that way would open to bring those who are in membership at that place, more strictly under the notice and care of our religious society.

On fourth-day morning, John Storer, John Townsend, Nicholas Waln, Sarah Lundy, Peter Yarnall, and myself, all attended the meeting at Portsmouth.

That afternoon, the first three and Peter proceeded to Tiverton—the English friends and N. Waln, intending to go towards Bedford, and thence to Nantucket—and Peter Yarnall proposing to go toward Boston, whither I had intended to accompany him. But now all seemed closed, and feeling as it were a wall before me, I could see no way to proceed further. So, taking leave of Peter, he went on, and I returned to Isaac Lawton's to lodge; where, feeling my mind calm and quiet, I waited for further direction. Next morning, my prospect gradually opened, to return to Newport; which I accordingly did, and attended their week-day meeting; wherein I was favoured both in testimony and supplication, through the continued mercy of Him, who, when he openeth, none can shut; and when he shutteth, none can open; and who leadeth about his watchful, dependent children, in paths they have not known. In this meeting, some views were opened to my understanding, respecting the various ways of acquiring knowledge; which, though useful, in conducting the affairs of this life, yet only puffeth up the mind, unless sanctified by grace and that divine charity which edifieth.

After meeting, hearing of the burial of an ancient friend, about three miles out of town, I felt my mind drawn to attend it. The company collected on this occasion was very large: the funeral being attended by many neighbours not of our religious society; and, sitting about an hour in silence, before moving the corpse, (which is a general practice among Friends in this country)—it was a time of favour to some, and a renewed call was extended to those who were in a state of death and carnal secu-

rity; that they might come to witness having a part in "the first resurrection, for over these the second death shall have no power."

After the burial, we stopped to take a little refreshment, and a number of young friends calling in, we had a solemn opportunity together; wherein they were pressingly invited to close in with the visitation of Divine love to their souls; not knowing but it might be the eleventh hour of the day of mercy with some of them, which call, if they neglected, they might not be favoured with such another opportunity. It was a solemn, tendering time, under which I parted with them, and returned to Newport, to my kind friend Thomas Robinson's, feeling very much spent with the labours of the day: but on lying down to rest, felt the reward of peace, accompanied with a remembrance of the wormwood and gall, which is often necessary, after times of favour, in order to keep the creature low.

Next morning, way opening, I requested a few Friends, who fill the station of elders, &c. to come together, and to them I opened a prospect I had of visiting some of the families of Friends in this city; with which they expressed their unity, and a few friends were named to accompany me. This was a part of what I had in view in requesting them to come together: for those who accompany friends in such visits, ought not only to be agreeable to the visiters, but such as stand fair in character among the visited. We then proceeded to visit six families; in some of which, Divine favour was manifested, and the call to the youth, pressingly renewed.

In the evening, Peter Yarnall returned, having proceeded no farther than Tiverton. Next morning,

we united in the service, and that day, visited about nine families—two or three of our visits being in silence. First-day, attended the public meetings—that in the morning was to me an open time; after which my companion appeared very lively. In the afternoon, I felt very low, and much humbled. Next morning, we proceeded in visiting some more families; and, meeting with our friends, who were about returning to New York, we accompanied them to the vessel; where, sitting down with them in a little cabin, we had a solemn, parting opportunity together. We then pursued our family visit till fourth-day; when, accompanied by divers Friends and young people from Newport, we attended Canonicut meeting, held at David Green's house; after which, and having a little opportunity with the family and several young friends present, we took an affectionate leave of them, and crossed over the water to Thomas Hazard's, in the Narragansett country. This evening, I enjoyed a peaceful mind.

When going from house to house as empty vessels, we were, at times, favoured to hand forth such things as were given us; and which, I trust, were suitable to the states of those, for whom they were intended. Thus, we were led along, not seeing one day, what was to be the next; and indeed, I felt contented therewith, not daring to look forward, to the end of my service; but remembering that He who hath given me a being in this world, and blessed me with many blessings, hath an undoubted right to call for what he pleaseth at my hand. I find him to be all in all, to them who put their trust in him; and that there is no lack of any thing. Though we may be sent forth, as without purse, or scrip, or

shoes,—in a state, very unprepared to the eye of man's natural wisdom, yet there is no lack of any good thing.

On fifth-day, we attended Lower South Kingston meeting, which to me was a very low time. I spoke a few words, but came away in distress; while Peter appeared to be in a good degree, favoured. We then attended meetings at Richmond, Hopkinton, and Westerly; in all which, I was contentedly silent. I felt peace in waiting the Lord's time for his arising, not wishing to awake my Beloved till he please. On second-day, we attended the monthly meeting at Upper South Kingston. A number of other societies being present, some doctrine was opened; but we could not say, Truth reigned over all; for I believe it to be in a state of suffering, and the seed oppressed as a cart under sheaves, even among the members of our society, in these parts. This state of things exceedingly shuts up the way toward other societies; for these unfaithful members prove to be like those formerly, who would not enter the kingdom themselves, nor suffer others that would. The careless, lukewarm spirit, in which these live, who yet profess the inward principle,—administers cause of discouragement to such whose minds are, at times, turned thereunto.

(*To be continued.*)

FRIENDS' MISCELLANY.

No. 2.] NINTH MONTH, 1834. [Vol. VI.

ELISHA KIRK'S JOURNAL.

Memorandums of part of his journey and visit to Virginia, Carolina, &c.

CONCLUDED.

Third-day, we rode to Providence; calling a few hours by the way, to see Daniel Howland, at Greenwich. Passing by Greenwich and Warwick, I felt a warmth of affection towards the people, in these parts. We lodged at Moses Brown's, a friend who was convinced, and joined our society about ten or twelve years ago. He had formerly been a Baptist and very active in the affairs of government; but has given up to the cross, which crucifies to the world. He is a man of great parts, and a large estate; he is also a very useful man in society, though he makes but very little appearance. I think he is the most like Anthony Benezet of any I now remember. His wife is also one of the same stamp.

On fourth-day, the 28th of 6th month, we attended their monthly meeting, held this time at Smithfield. Here was a number of goodly Friends. The journeyings of the children of Israel from Egypt toward the promised land, was the subject opened in view,—their safety depending upon following their Divine Leader,—moving forward, when the cloud moved,—and abiding in their tents, when it

rested on the tabernacle. But man's natural will, being the same now as then, is sometimes led to believe the evil spies, and even refuses to move forward, when commanded, which brings suffering, and by withholding more than is meet, it tends to poverty. Again, the will of man is for running forward, and doing the Lord's work in its own time and its own strength. But all these willings and runnings must be mortified. For which end, the Lord sees meet to lead Israel about (as it were forty years) in the wilderness; until the first generation, or first nature, be worn out and pass away,—and all things become new. Thus this new generation, or new birth, comes to know a following of him, the Divine Leader,—going forward, when he moves forward, and standing still, when he stands still. He being their tent, they know an abiding in him: and in this situation, "how goodly are thy tents, O Jacob,—and thy tabernacles, O Israel! as the vallies are they spread forth, as gardens by the river's side, as the trees of lign-aloes which the Lord hath planted, and as cedar trees beside the waters."

We dined at Benjamin Arnold's; and after a sitting in the family, rode to Thomas Lapham's, and lodged. Next morning, after an opportunity in his family (his son being in a poor, declining state of health,) we rode to Wainsoaket monthly meeting, which was a low time, as to the life and authority of Truth. The meeting, I thought, was much hurt by a burial;—the corpse being brought into the meeting house, and buried between the sittings of the meeting, Friends left the house for a considerable time. I was silent through the whole, but Peter, in the first sitting, had some good service. Next day

we attended Uxbridge monthly meeting, in which Peter had a little good service. Here we met with Job Scott, a doctor of physic, who has a certificate to travel into Pennsylvania. We called a few minutes at his house, then went to David Buffum's and lodged.

7th mo. 1st. We returned to Providence, and next day, were at the two meetings there, which were times of suffering in silence, to the disappointment of some present; but I believe disappointment is often good for people. Of late, I have felt a good degree of resignation and patience, often desiring that the people, as well as ourselves, may be fed with food convenient for us, by Him who knows what is convenient and best adapted to our state—even to mortify the will of the creature, and so to empty the vessel;—which is the necessary work to be done, before we can be set off with new furniture, and filled with the new wine of the kingdom.

On second-day, the 3d, we attended Greenwich monthly meeting, held at Cranston; which was a time of comfortable stillness, and a silent meeting, as to ministry. After meeting, friends appeared remarkably kind and loving, which is a little uncommon after silent meetings. But after meetings in which there has been a good deal of preaching, there are too generally twice as many fondling nurses, as skilful fathers. It is certainly a good sign, and a good practice, to be kind to strangers, and I wish that it may increase. Sometimes, after a silent meeting, in which the exercised instrument has found no door of utterance opened for relief, it may be the most suitable time to show kindness and affection; as the poor servant is then often in a low

state, and not in a condition, so likely to be hurt by kindness, as after an open, favoured meeting.

Third-day, was at an appointed meeting at Greenwich, which was large, being attended by most of the inhabitants of the town, who were very still and attentive. To me there seemed a great lack of solid weight, but Peter was favoured. We found, after meeting, that a Presbyterian parson, from Providence, had, some time before, advertised in the public papers, his intention of delivering a sermon that day, at Greenwich, it being what is called Independence day. But, our meeting beginning at the same hour, we understood there were but seven persons at his; so it broke up. We were in hopes it would give no offence, as we had no knowledge or intention concerning it.

Next day, we had a meeting at Warwick, which was mostly composed of people not of our society. It was large and solid; a number of the youth being very much tendered and broken, through the favour of Him who tenders and contrites the spirit, and so prepares an offering which he will in no wise reject. We understood there had been a considerable meeting at this place about four-score years ago; but it had been dropped, a long time since, by reason of deaths, removals, &c., the number having diminished so that now only two Friends reside within the verge thereof. Being invited to several places to dine, I inclined to go to a house near the meeting-house, where we were kindly entertained. After dinner, I observed several young people passing by, on their way homeward, having come from Greenwich to attend the meeting here. I felt a strong desire of having a further opportunity with

them, though then saw no likelihood of it. But they had not proceeded far, before they turned about, (I know not from what cause) and came in, just as we were sitting down in silence with the family and divers others present. It was a time that I believe will be remembered by most present; we being generally broken into tenderness, and divers young people into tears, even beyond their power to conceal, however inconsistent it might appear with the gayness of their apparel, and the feathers with which their heads were adorned.

Thus, we see that God is no respecter of persons, his love is universal. But Oh! how Friends and other professors shut the door against the spreading of Truth, where they have got into a form of godliness, but manifestly in their lives and conduct denying the power;—even that Power, which is now as able as ever, to raise the dead, and bring all into newness of life.

Parting with these tender young people, we proceeded towards Providence. Calling a little while at a widow's, by the way, to refresh ourselves, we had a religious opportunity with the family, and rode home with our kind friend Moses Brown, who, with his son Obadiah, had accompanied us this round.

On fifth-day morning, Peter attended Providence meeting; but I, not feeling quite clear of Wainsoaket, or Smithfield monthly meeting, which stood adjourned to this day,—rode there, about fifteen miles, and attended the meeting; in which, I was favoured fully to clear myself, through some of the closest service I had ever had, particularly respecting their carelessness, in leaving their children and families at home, while they attended week-day meet-

ings; and the great want of *that* which would quicken them to a right activity and zeal, in the exercise of discipline,—and open the way for their becoming really useful members of the church,—taking charge of the flock, over which the Holy Spirit would make them overseers.

Next day, in company with Moses Brown, made several family visits in Providence, leaving matters as they in simplicity arose. In one family, I was led to speak on the danger of those who had known good beginnings, sitting down by the way, and taking up a rest, short of the true rest; instancing the children of Israel, formerly,—the primitive church, and many gloriously begun reformations of such, who, beginning in the spirit, degenerated into externals, and sat down short of the true rest, which was prepared by the Lord for those, who were still pressing forward toward the top of the mountain of his holiness. While I was speaking, I observed a young woman present was much affected, which she endeavoured to hide till I was done, by turning herself away; after which, she immediately left the room, and staid out till she had a little recovered. But on her return, Moses Brown tenderly spoke a few words to her in much brokenness, withal informing her that it was not our practice to give information of the state of any beforehand, to Friends who were thus travelling; with which she was exceedingly overcome, so that she could not forbear crying out aloud. I was afterwards informed, she was a young woman who had been religiously inclined from her childhood; and when about twelve years old, had joined the Baptists, and been bap-

tised: but not finding full satisfaction, had latterly left them, and not joined any religious society.

We then went on to Swanzey, and on first-day, the 9th of 7th month, attended meeting there. It was large, and favoured, under Peter's testimony. At four o'clock in the afternoon, we attended a meeting appointed at the house of Preserved Brayton, husband of Patience Brayton, about half way between Swanzey and Providence. This evening, we again met with Nicholas Waln; and next day, in company with him, attended a meeting at Scituate, in which, I thought, but little victory was obtained. On third-day, were at a meeting at Elisha Steers, much favoured under the testimony of Nicholas Waln. The day following, were at the select Quarterly meeting for Rhode Island, held at Wainsoaket, or Upper Smithfield. To me it was an exercising season.

In this meeting, my mind was turned to contemplate the many favoured opportunities, that the Lord's servants have,—even in meetings amongst those who have but little experience in religious matters, or make but little progress Zion-ward.—When He who is standing at the door knocking, is pleased, at times, to break in upon these, and raise his life and truth into dominion, then, where he is, there shall his servants be. But it is to be feared, that many who have received gifts, and even made considerable advancement in religious experience, have, nevertheless, become unfaithful; and so, like the poor woman formerly, who had ten pieces of silver, have lost one, among the dirt of the house; nay, some have lost two or three,—and I fear some, even nine. Notwithstanding they have still some-

thing of the Divine gift left, yet their proper business is, to light a candle, and sweep the house,—and with unremitting diligence, seek to recover what is lacking. But however easy it may be, to recommend this heart-searching work to others, it is difficult to put it in practice ourselves, and when habits of inattention are formed, many are unwilling to engage in this work in the harvest field of their own hearts; and so the seed remains under suffering in them—"Where I am, there shall my servant be:"—what wonder, therefore, if those that are faithful have suffering, at times, even in these select meetings.

On fifth and sixth-days, were at the meetings for discipline. They first held a large meeting for worship on fifth-day, before entering on the discipline, in which Nicholas Waln was favoured in testimony. On seventh-day accompanied Nicholas to a meeting he had appointed at Uxbridge. Next day, attended Mendon meeting, which was pretty full. Just after Nicholas stood up, a Presbyterian meeting, hard by, broke up, and great part of the people came to our meeting: he was much favoured in testimony, being particularly led toward other societies, and Truth reigned with indisputable clearness. In the afternoon had a meeting at Northbridge.

On second-day, the 17th, parting with Nicholas, Peter and I went on toward Boston; though I felt my mind much drawn toward Providence and Newport, yet on the whole, as I found it hard to part with Peter, thought best to continue with him.—Arrived at Boston that evening, and lodged at John Dean's. Third-day being rainy, went to Lynn, and next day, attended their week-day meeting. It was

pretty large, there appearing to be a considerable number of goodly looking Friends; which was all I knew about them; for it did not feel like my present home, or place of service. I had not felt easy for several days, and now concluded to attend Salem meeting with Peter, next day, and then return directly toward Providence. We accordingly attended Salem meeting, on fifth-day; after which, leaving Peter at Lynn, where he had appointed a meeting next day, I went on to Boston, and on sixth-day, reached Moses Brown's at Providence, where I felt much at home, and rested in body and mind.

First-day morning, I rode to Smithfield meeting, which was a pretty open time; and returned to the afternoon meeting, at Providence—which was much hurt, in the forepart, by a dull, heavy spirit: but toward the conclusion, as matters opened, they were informed, that the spirit of dullness and stupidity, was not the fine linen, in which the saints were clothed; and that men, in the most imminent danger, were often insensible of it. Truth arose, in some degree, and the meeting closed. Next day, I went on towards Rhode Island, calling by the way at Preserved Brayton's, whose wife, Patience, had been now about three years from home, on a religious visit to Friends in Europe. I had a tender opportunity with him, and his children; in the latter part of which I was engaged in prayer for the preservation of the Lord's servants and messengers, whom he was sending forth in his service, and that those whom they had left behind might be made equal partakers of his providential care and regard. After which, I passed on, and crossing Bristol ferry, lodged at Jacob Mott's, at Portsmouth.

Third-day morning, attended monthly meeting at Newport; which was an open, satisfactory season, and I felt glad to see my friends here again. In this meeting, I opened a concern to pay a family visit to Friends in this place; which was approved. After meeting dined at Thomas Robinson's, with several other friends; and being drawn into stillness, the Lord gave us a precious opportunity together; near the close of which, the sceptre being held out, we were encouraged, in awful reverence, to bow down and present our petition for preservation, to Him who hears the breathing of his own spirit. This evening my mind enjoyed a comfortable calm; and next morning I rode to Isaac Mott's, at Portsmouth, having felt drawings that way, as though I might probably proceed in the family visit, in that branch of the monthly meeting first. So, in the afternoon, we visited two families: but, in the evening, the way seemed closed up respecting proceeding any further here, at present; it being a very busy time, near the height of harvest. Fifth-day morning, we returned to the week-day meeting at Newport; which was a comfortable, calm time, in silence. In the afternoon, had a silent opportunity at Dorcas Earle's; but way not opening to go forward in the service, my mind became very low and much discouraged; at times, almost ready to wish I had not informed the monthly meeting of it. However, on looking back, concluded my being here, was at present, my home; and found it necessary to labour after stillness and patience. The two following days, we visited a few families, to some satisfaction.

On first-day, the 30th of 7th month, attended morning and afternoon meetings at Newport, both

pretty full: and I had to believe a number came, with a view of hearing preaching; but, I found it my duty to set an example of hearkening to the inward preacher, in deep, solemn silence. When the desire and expectation of the people are too much outward after words, those in the ministry have need to be deeply watchful, and attentive to the still small voice that clearly points out religious duty,—lest they be deceived, and drawn out by the desires of the people, to feel an anxiety to carry tidings, when none are prepared for them. Thus, there may be danger of going forth as in the rushing wind, the earthquake, or the fire of creaturely zeal and activity; and, instead of being clear and intelligible, they will have little more than one formerly had, who said, "I saw a great tumult, but I knew not what it was." At the close of the meeting, and during the remainder of the day, I felt thankful for Divine preservation.

Second-day, proceeded in the family visit; David Green, Elizabeth Mott, and Dorcas Earle, accompanying me. Had several satisfactory opportunities; in which I had to remember the inquiry of some formerly, How is it that every one hears the gospel preached in his own language? the openings in different families, being so different, and yet perhaps in a language intelligible, and suited to their different states. We continued visiting families till fifth-day, administering to the states of the visited as ability was given. As I passed along, on fourth-day, I understood the language of John Woolman, when he said he "had not freedom to appoint meetings one after another, so fast as heretofore." I found it would not do for me to depend upon a

concern I had heretofore felt to pay a family visit, but must wait for a renewal of the same, from time to time. Although I get along slower than many others have done, in the like service, yet I cannot safely nor usefully go faster than the openings of Divine wisdom. In the afternoon of fifth-day, visited but one family; when the way again seemed closed up, and I thought best to wait in stillness, for the Master's coming.

A friend from Halifax informed, that Abraham Gibbons and Joseph Moore had made an acceptable visit to those parts; and were gone to John's Island, about three weeks ago. John Townsend and his company were there lately, had one meeting, and were gone after the other Friends to John's Island. Thomas Colley travelling in York government; and Robert Willis and Sarah Lundy visiting families, on Nantucket.

On sixth-day, way opened to go on with the family visit; and we were therein divinely helped by Him, who looks at the hearts, more than the external appearance of people. What he hands forth reaches the witness there;—sometimes, as a rod of correction, to drive us nearer home; at other times, as a stream of comfort to the heavy-hearted, and those that mourn. This evening I felt great peace, and was very cheerful, little knowing what heavy tidings were near at hand.

On seventh-day, we visited several families; in all which I was silent. Often felt an apprehension that I should hear some disagreeable intelligence ere long, and which came to pass in the evening, on returning to my lodging; where I found a letter from my dear wife, giving account of her being very ill

of a fever. This involved me in great discouragement; and I was very desirous of being rightly directed, whether to return home or not. Although I did not feel quite released from the prospect of going to some parts where I had not been; yet was desirous of returning home, on my wife's account, if I could do it with a peaceful mind. After carefully weighing the matter, I thought I felt most easy to return homewards, at least till I might meet some further account. I therefore went on to New York, where I arrived on seventh-day afternoon, the 12th. I felt pretty easy in mind till I got here; but my way now seemed closed up from going further, and I waited till fourth-day following, when I felt a degree of faith, that the Hand which I believed had led me from home, could do all things for my dear wife and family, left behind. My mind now became stayed, and the service yet remaining for me, appeared then pretty clear before me. From that time, I expected to hear favourable accounts from home, which I did, in a very acceptable letter from my dear wife, received on sixth-day.

After having come so far on my way towards my dear home, and family, I found it a very close trial to go back to the field of labour in New England. But having a prospect, or rather a hope, that I may get through what has been before me, in that country, before I return home, I went on board a vessel at New York on the 20th of 8th month, and had a pleasant passage to Newport, Rhode Island, of about forty-six hours sailing. When I arrived there on the 22nd, I heard that Nicholas Waln and Peter Yarnall had been in the Narraganset country, and

had crossed over the sound to Montauk Point, on Long Island, and so on homeward.

On fourth-day evening, left Newport and went to Portsmouth. Next day got to a friend's house, near Matapoisett. The next evening went on board a vessel, and sailed on seventh-day morning for Nantucket. We got to the bar about eleven o'clock the night following, and there being a thick fog, they were afraid to venture over the bar—so cast anchor there. First-day morning, the tide was not high enough to cross, so had to remain till afternoon; by which I missed of getting to the morning meeting; but was at that in the afternoon.

Here I met with John Townsend, just returned from Nova Scotia—and we concluded to travel together, by way of Falmouth, Sandwich, Pembroke, and some other meetings in that country, as far as our prospects led the same way.

I have often been glad in feeling myself at home, since I last left Newport; though I am sensible of being led in a different line, from most other Friends, my service being chiefly in families and monthly meetings,—yet peace in obedience is the same; and I dont wish to be led in any other line than that which Divine wisdom points out. I have met with a number of dear Friends, in most places where I have been; to these my spirit has been nearly united, particularly to a number of dear youth at Newport; for whose prosperity in the spiritual journey, in which they have set out, I have often felt an ardent travail. Under a feeling of which I have had many precious opportunities in that and other places.

I have no doubt my being here has been in best wisdom. He who knows all things, can and will

make all things work together for good to them that love and fear him, and put their trust in his arm of power.

Notes of a visit to Chester county, &c.

In the first month, 1788, York monthly meeting furnished Elisha Kirk and Peter Yarnall with a minute of concurrence with their concern to pay a religious visit to the families of Friends, belonging to Warrington particular meeting. And in the 8th month following, a minute was granted Elisha Kirk to make a religious visit to some parts of Chester county, and other places, in company with William Matthews; of which the following fragment remains.

Having for some time past felt a draft on my mind to pay a religious visit to Friends, in some parts of Chester county, and our friend, William Matthews, feeling his mind drawn to visit the Western Quarterly meeting, and, if way opened, to attend the Quarters of Burlington and Bucks;—and having laid the matter before our friends, and obtained minutes expressive of their concurrence,—we set out in company, on the 12th of 8th month, 1788. That night we got to Abraham Gibbons', near Lampeter, and the next to Isaac Jackson's, at New Garden. Fifth-day, the 14th, we attended Kennet monthly meeting, held at Center; which was to me an exercising time. Dined and lodged at our ancient friend Thomas Carlton's, who, although his memory has much failed, remains green in the Truth.

Next day, we were at Bradford monthly meeting; to me an open, satisfactory season. In this meeting, I opened to Friends a prospect, which had been in-

creasing on my mind for some time past, of making a religious visit to their families. This concern obtaining their approbation, one man and two women Friends, were named to accompany me therein.—The matter was then left till I should return. On seventh-day, we attended the Quarterly meeting of ministers and elders; in which, a good degree of the savour of life was felt; yet I thought it was necessary for Friends to guard against a habit of speaking, because they are accustomed to speak. It is needful to wait, from time to time, for the renewed evidence of life; without which, the most unexceptionable form of words, expressive of the necessity of a religious growth and improvement, will not in the least tend to forward the work, but rather prove a hinderance to the benefits of silent retrospection.

On first-day, we were at New Garden meeting, which was, in a good degree, open and satisfactory. Lodged at John Jackson's; and next day attended the Quarterly meeting for discipline; to me, an exercising time. On third-day, at the General meeting, a renewed visitation appeared to be extended to the youth. But it felt to me, that many were willing to reign with Christ, and were induced to admire the gifts of others; and yet, for want of saying in sincerity, "thy will be done," they remained as dwarfs in Israel; not being willing to get down to their own gifts, and therein to be, what the Lord would have them to be.

A TESTIMONY

From York monthly meeting, concerning our friend Elisha Kirk.

The remembrance of our beloved friend remains as a good savour on many of our minds. He was born the 25th of the 12th month, 1757, in East Caln, Chester county, of pious parents, Caleb and Elizabeth Kirk, whose mutual care in his education had the desired effect; tending to convince him that true obedience was necessary, in order to obtain happiness. He then resolved to take up the cross to his corrupt inclinations; in which, being favoured, he became exemplary, and by endeavouring to keep faithful, was in a good degree enabled to keep down the root of sin. As he advanced in years, trials attended; being early deprived of the benefit of a tender affectionate father's care: but that good Hand, which had begun the work of reformation, was near; and by its blessed influence, preserved him in watchfulness, so that though he was fond of company and youthful pleasure, his love for Truth was increased, and by submitting to its inward teaching, he was favoured measurably to experience preservation.

Continuing faithful, he received a gift in the ministry, in which he appeared near the end of his apprenticeship; and through humble attention to Divine Light, he experienced a growth therein;—being favoured to divide the word aright, and minister to the comfort and edification of the churches.

He was diligent in the attendance of our religious meetings, and exemplary in humble waiting therein. When the prospect of choosing a companion spread

before his mind, he was concerned that he might be rightly directed therein; and believing it right, he joined in marriage with Ruth, the daughter of Solomon and Sarah Miller, in Maryland. Soon after which, they settled in Yorktown; where he continued a useful member of society,—was diligent in his outward calling, yet did not allow worldly concerns to hinder him from attending our religious meetings, with his family.

In maintaining our Christian discipline, he was skilful and serviceable, and was favoured with much peace in treating with those who had strayed from the paths of truth. His exemplary conduct, and strict justice in his dealings, [was a striking proof of his love to the reputation of society and] raised him in the esteem of most that knew him.

With the concurrence of Friends at home, he visited most of the meetings of Friends in North Carolina and New England; being frequently engaged in visiting families, and very useful therein. He was an affectionate husband, a careful parent,—and faithful friend,—and his sympathy toward those in difficult circumstances was evident.

He was for several years of a weakly constitution; and in the 9th month, 1789, was taken unwell with a disorder, which continued changeable until the 12th month; after which it appeared to be the consumption, and confined him, for the most part, to his chamber. In the forepart of his illness, he was tried with a state of poverty of spirit, in which he appeared patient, and resigned; waiting in humility for renewed refreshment,—which he was favoured in due season to experience, and he was enabled to praise that great Name, which we believe he had

learned to love, above all worldly considerations.—Then he would cheerfully speak of his change, giving directions about his outward affairs with composure of mind, being careful to have them settled; and frequently had his heart filled with gratitude, returning thanks for the many favours he was receiving. On the 5th of the 4th month, he lay very still and slept, his brother sitting by him:—when he awoke, in an awful frame of mind, he took him by the hand and said, with great composure, "I believe I am going." His brother replied, "Thou art not afraid to go?" He answered, "No." At which time he appeared to have a foretaste of the joy that was before him, and said, "I am so filled with joy and sweetness, I cannot forbear shedding tears."

8th of the month he appeared very weak, and said, "perhaps I may go to-day;" and continued in a sensible weighty frame of mind, as one patiently waiting for his change; often saying, "I am going in peace."

11th of the month, many Friends coming into his chamber, he took leave of them in an affectionate manner, giving advice to some, and raising his voice, said, "Oh! let all be faithful to the precious gift, which the Lord has bestowed upon them." He then lay still for some time, continuing sensible, and near the eighth hour in the evening, quietly departed this life, in the thirty-third year of his age, and thirteenth of his ministry; and was interred in Friends' burying-ground in York, the 13th of the 4th month, 1790, and we doubt not, he is a partaker of that joy, which crowns the labours of the faithful.

Signed in and on behalf of said meeting, by

AMBROSE UPDEGRAFF, Clerk.

Peter Yarnall's Account of Elisha Kirk's last sickness, &c.

On the 26th of the 3d month, 1790, I visited my beloved friend, Elisha Kirk, who was in a low, declining state of health, but in much sweetness of mind. Looking back on his past life, he expressed, that he had received many favours from the Divine hand, even from early life; and that he had in a good degree been faithful—likewise said, he believed, he should leave a tolerable example behind him.

As I was sitting still on his bed side, he asked me whether I felt uneasy about him? I answered, no:—that I felt something very calming to attend my mind, concerning him. He mentioned a sense he had of making some misses, but hoped they were forgiven. I replied, that I believed no transgressions would be imputed to him.

27th. I spent most of the day with dear Elisha. I had not visited him so frequently as I could have wished, during the latter part of his sickness, by reason of the indisposition of my own family, and others. We had a sitting with him, this afternoon, in which our friend William Matthews had something to communicate, in a very feeling manner,—encouraging his dear wife to seek after resignation to the Divine will. It was, I hope, a season of comfort.

28th. Being with him, he mentioned that though he felt great weakness, yet he was free from pain. He mentioned this divers times in the day, with gratitude to the great Author. In the evening, lay-

ing very still and resigned, he said it had been a pleasant comfortable day.

For some days, when I stopped in to see him, I observed he lay very still, not having much to express.

On the 4th of the 4th month, I was several times at his house, in the course of the day. In the evening he appeared very weak and low;—his son also seemed near his end,—I mentioned to him, that I believed his dear child would go before him. At which, he expressed great satisfaction, in the prospect.

A friend was sitting by his bed side, to whom he mentioned his desire, that his prayers might be for him, that he might have an easy passage. He then called me to sit by him, making the same request. Then said, that he had desired, from early life, that he might have an easy passage out of it, and that he might be favoured with a good companion; and he believed, that as one petition had been granted, the other would likewise be,—that he thought he had his friends' intercessions on his behalf, that he had no fears about him, and that he could throw himself into the arms of his Redeemer.

He desired his brother, Isaac Coats, to give his dear love to divers friends in New England, and to inform them that he was going in peace.

I was with Elisha, more or less, every day, till he died. He mostly lay very still;—though, at times, expressed some lively, pathetic sentences, and gave good advice to divers young people, who came to see him.

On calling to see him, the morning of the last day of his illness, although he was much worn out by

coughing, he told me he felt pleasant, and all things about him looked pleasant. During the forenoon, he continued praising the great Name, and speaking of his favours. Toward the closing period, he seemed oppressed, but agreeable to his own request, passed away very easy. I left the house to go home, but before I had proceeded many steps, was called back, and he departed, as I entered the door.

Isaac Coats's Account of Elisha Kirk.

On sixth-day morning, the 2d of 4th month, 1790, I went to see my brother, Elisha Kirk; and on inquiring how he was, he said he was low, but had peace of mind; and expressed his great satisfaction in seeing me once more. Some time after, recollecting many of his friends and relations, whom he named, he desired me to remember his love to them, and tell them he was going in peace. One, in particular, he was desirous might be informed, that the last time he saw her, he was apprehensive, from some expressions she used, that she was letting in some hardness against a worthy friend, on account of a small matter of temporal interest;—which, if she did not take care to have it erased out of her mind, would eat out or destroy all good in her.—Another, who hath a good gift in the ministry, he desired might be faithful and valiant, in his Master's cause; also desired he might be careful not to let the cumbering things of this world obstruct his service; and expressed his fears of said friend's undertaking more worldly concerns, than would be best;—believing he had enough under his care already.

First-day afternoon, we were apprehensive he was going off; but after some time, recovering a little, I told him I thought he had been going. He replied, "Oh! sweet change!" Then observing some about him to weep, he said, "Weep not for me; but weep for yourselves, and for your children." Hearing a little animal sing, he said it was in his heart to sing also, for the joy that was before him. He then called a near relation to him, and said, "I have been concerned for thee; and though I believe thee has been improving of late, yet, I have always found it better to give way, than strenuously to contend about worldly matters: which now affords me sweet peace, and will to thee, when thee is cast on such a bed as I now lay on."

Soon after, he spake to another relation, and said, "you have a large, rough family to order. I wish it could be otherwise; then you might often get them together, and sit down to wait upon the Lord; which is very difficult with such a family as you have." Then said, "be faithful." Another asked him, whether he had not any thing for him? He said, "No: thy Master directs thee."

On second-day, he lay very still and slept until near four o'clock in the afternoon; then drawing me near to him, said, "I believe I am going. My breath is getting short." I replied, "Thee is not afraid to go?" He said, "Oh! no." His wife being near him, and appearing much affected, he said, "My dear, it seems as if thee could not give me up freely; which thee must do, and not hinder my going." They then took leave of each other in a most solemn manner. Appearing to have a foretaste of the unmixed joy and felicity that was before him,

he said he was so filled with joy and sweetness, that he could not refrain from tears.

After laying awhile, he said, "I seem to go but slow: but I should not have said so, for that is like repining." He then desired his three apprentice boys might be called in, one at a time. But he had nothing further to say to them, than in an affecting manner to bid them farewell, and be good boys.—Soon after, he called a near neighbour, whom he loved, and bid him farewell, saying, "perhaps I may not be in my senses long." He then in a very solemn manner, bid me farewell.

ISAAC COATS.

Recollections of some of the last expressions of Elisha Kirk.

A few days before his happy close, he mentioned to me, as follows: "Before I was married, in one of my favoured times, I requested of my gracious Creator, that if it was consistent with his will, he would grant me two things:—one was, that I might be rightly guided in the choice of a companion,—and obtain one that would be a blessing to me, in my journey through a world of dangers:—the other was, that when the time came for my leaving the world, I might have an easy passage out of it. The first request has been fully granted me; for my wife and myself have been a blessing to each other, and lived together as happy as we could desire. Now I have confidence as I am drawing fast to the close, that my second request will also be granted me." This was remarkably the case. Soon after, he said to me, "I have been looking back, with an eye, as I believe, en-

lightened by the light of Truth, and I do not see that I have, for eighteen months past, in any one thing offended."

The day before his departure, I was at his bed side, between seven and eight o'clock in the morning. His countenance was remarkably serene, and his mind seemed to me to be wholly at rest. A solemnity covered my mind, as awful silence prevailed, in which his soul seemed to me, to be encompassed with the light of the Son of righteousness.—After a short time spent in this heavenly state, he turned his face toward me, and said, "We have both spoken of the Divine light,—but I have never before enjoyed it, in so luminous a manner: and I now see in this heavenly light that to-morrow I shall be gone from this world, and shall have a happy entrance into the eternal world." He departed accordingly.

Job Scott's Letter on the death of Elisha Kirk.

North Providence, 16th of 9th mo. 1790.

Dear friend, Isaac Coats,—

I seasonably received thy affecting account of the blessed end of our dear Elisha Kirk. He was, in life, to me truly dear, and his memory is still precious. But who dare repine at his removal to an heavenly inheritance? or at the removal of the dear children? It is the Lord: let him do what seemeth him good. I showed the letter to Moses Brown, as thou requested. He and his, are pretty well for them. He was greatly satisfied with the

account of dear Elisha's state of mind; and thought the church would miss him much, where he lived. But, is not the Head of the church alive from the dead? Doth he not live forever? Is he not able to raise up helpers in Israel? Yea: and he will do it, in his own way and time, though oft much out of, and contrary to, man's way and expectation. All then that we have to do on such occasions, is, to submit wholly to his Divine will,—wait for his law,—and walk carefully in it. This is an exercise, proper for all times, and occasions;—equally so in sickness and in health. And though many sorrows may attend, and severe conflicts assail us,—yet, as we here abide, we shall conquer all opposition, and know all things to work together for good.

Please to let dear Ruth have this short letter. It is to serve as one, to each of you; and why not? for what can I say more? or what can repetition do? She knows on what her soul must anchor; and let her not look out for human help. Her God is all-sufficient, in every time of trial, if rightly relied upon, for preservation and deliverance. It is possible, that I have delayed this too long; but I write now, just when I first seem ready. And now, a little is quite enough, if you and I (for varied afflictions are allotted me) can say and feel with the poet, in regard to the goodness of our God, in all his dispensations.

"Good, when he gives, supremely good,
Nor less, when he denies;
Even crosses, from his sovereign hand,
Are blessings in disguise."

Full in this faith and assurance, at this time, I

conclude, and rest, dear Isaac, thy, and dear Ruth's, I trust, in some degree, sympathizing friend,

JOB SCOTT.

My love is often in motion towards many dear friends in your country.

BRIEF MEMOIR OF RUTH WALMSLEY,

Daughter of Solomon and Sarah Miller, wife of Elisha Kirk, of York-town, and afterward, of Thomas Walmsley, of Byberry, Pennsylvania.

Ruth Miller, the eldest of eight daughters of S. and S. Miller, was from early life, of a sweet and amiable disposition, and an example to her younger sisters, as well as to the young people of her acquaintance. The gentle impressions of Divine Goodness upon her youthful heart, were not disregarded. She embraced the visitations of the Light of Truth, received in her innocent mind; and hence, she saw the safety and propriety of rendering obedience to her parents, and felt the happiness of living in love and tender affection towards her brothers and sisters.

Her choice in yielding obedience to the dictates of this pure and safe guide, was not without a cross to her own will—or that selfish inclination, which is common to human nature. But she was willing to take up this yoke of restraint upon her selfish desires, in order that she might find rest and peace within. She learned meekness and lowliness of mind, and a quiet spirit became the conspicuous ornament of her soul. Yet she was innocently cheerful; and as she shared the affection and friendship of her young companions, so she enjoyed the social

converse of the friendly circle, while bounded by innocence and circumspection.

Nor did she esteem it a mark of impoliteness, or want of proper attention to the company, when the channels of social converse seemed to close, to observe silence and quietude. For, in an opportunity of this kind, among a circle of her young friends and acquaintances, when they were alone, her mouth was first opened in testimony, by way of exhortation.

A few weeks after this, she appeared in the ministry, in their public meeting for worship, her mother being indisposed, having remained at home, while the rest of the family attended. It is an evidence of the power of sympathetic feeling, if not of a real communion of spirit, that, during meeting time, the mother's mind was very strongly drawn towards her daughter Ruth. She had such a sense of her being under religious exercise, and of her being called to the ministry, that, on their return she asked another daughter that was there, who preached. Being slow in replying—she asked, whether Ruth had not spoken in meeting. On the sister's inquiring why her mother should think so—she adverted to her feelings and travail of spirit, during meeting time, on her account. What were the consolation and satisfaction of a pious, concerned parent on this occasion, language is inadequate to describe.

As she was concerned to be obedient to the clear manifestations of Truth, she grew in her gift; and after her marriage with Elisha Kirk, in the year 1780, and their settlement in York-town, she became eminently useful in society. She was also serviceable in the neighbourhood, and by her kindness and affability, the sweetness and humility of her spirit,

and her many amiable qualities, she became much endeared to her friends and neighbours.

In the year 1786, during the absence of her husband, on a religious visit to New England, Ruth had a season of severe illness. Her little son also was sick at the same time. Their case was concealed from her husband for some time; but the fever increasing, and not knowing how it might terminate, it was judged best to inform him by letter. This was received by him at Newport, on Rhode Island, and he returned homewards on account thereof, as far as New York. But, receiving more favourable information there, he went back and finished his visit. In this closely proving season, Ruth's mind was divinely supported, and the kindness and sympathy of her friends and neighbours were administered and gratefully accepted by her.

Her maternal cares and duties towards a rising family precluded her from travelling much in the exercise of her gift as a gospel minister;—yet we find that in the 4th month, 1788, she left at home an infant of six months old, while she performed a religious visit to the families of Newberry meeting—a striking evidence, among others, of her dedication to the service of her Divine Master!

Previous to the death of her husband, in 1790, she had become the mother of seven children, most of whom died in their infancy. In the 12th month, 1789, she buried her youngest son, about nine months old. About three weeks before the father's decease, she followed to the grave the remains of a lovely daughter, aged two years and five months; and her only surviving son, nearly five years old, was buried the very day of his father's death. To her sen-

sitive mind, these successive bereavements were the occasions of deep felt trial and probation—under the pressure of which, there is cause to believe, she was divinely supported by the heavenly Comforter, and that the everlasting Arm was felt to be underneath, holding up her head above the billows and waves of affliction.

About two weeks before her husband's death, he one night awoke out of a sound sleep, and inquired of her whether she was awake. After some other conversation, he told her he thought she had not quite given him up, but still had some expectation of his recovery. She said her hope was less than it had been some time before. He replied, "Thou must not have any; but give me up cheerfully, and thou wilt get along better than thou dost expect.—There will be a way provided for thee, and our little daughter. I think our son will be taken away." A few days before his departure, he conversed pleasantly with her, endeavouring to cheer up her mind under these close trials, and said, "I have given up to be contented with every trial, and desire it may be so with thee, for these things are all in wisdom." On the day preceding his close, he mentioned the joy that he felt, and the glory and brightness which he saw, and which he was going to enjoy—and asked his wife if she was not glad of such a time. She said she felt more comfortable, than she could have expected at parting with him. Thus, through mercy, her mind was divinely sustained and clothed with calmness and resignation to the will of heaven.

Some time after this event, being more at liberty from domestic cares and the confinement to the nursery, her expanding mind found an enlargement of

love to her fellow-creatures, and she travelled in the work of the ministry, into various places among her friends.

In the year 1791, her particular friends, Peter and Hannah Yarnall, who had been her agreeable neighbours, and her near sympathizers in times of trial, removed from York to the neighbourhood of Horsham, in Montgomery county. The following letter, having reference to this circumstance, as also to the decease of her husband, and the state of her own mind, is worthy of preservation: more especially, as from her limited opportunity of school learning, writing must have been a very laborious way of communicating the lively feelings of her mind.

The 13th of the 8th month, 1791.

Dear friends, Peter and Hannah Yarnall,—I feel not able to communicate any thing worth your notice; though feel desires to send a token of my love. I am not able to make you sensible how much I miss your company; but find it necessary to be contented with what is allotted me. I trust you feel comfortable at your new home. I know you have sensible, feeling friends near, which is a great favour. I may tell you, York never looked so desolate to me, as it did at my last return. I never missed my dear husband more. He is taken, and I am left.—Oh! may I be content!

I may inform, I have been favoured to get thro' the families of Bradford to the relief of my own mind. I much desire to hear from you every opportunity. I wish my kind love to be given to James Simpson and wife,—Samuel Shoemaker and wife, and honest Samuel Gummere and wife. Accept a large share

yourselves, with the dear children, in which sister Lydia joins. From your poor, but sure friend,

RUTH KIRK.

The following Epistle to Friends in Baltimore, breathes such a genuine spirit of religious concern, tender sympathy and gospel love, that it is entitled to preservation in these memoirs, as characteristic of the mind of the writer:—

EPISTLE

To the monthly meeting of men and women Friends to be held at Baltimore, the 26th of 1st mo. 1793.

DEAR FRIENDS,—

I often have you in remembrance, with desires that you may be preserved on the sure and immoveable Rock, Christ Jesus; and be enabled to keep your meetings in the power and authority of Truth; looking unto Jesus, the author and finisher of the saints' faith; remembering the Lord's promise, that "where two or three are gathered together in my name, there am I in the midst of them;" and that they who wait on him, shall renew their strength. May you, dear friends, when met and assembled together, be favoured to feel newness of life, your spirits seasoned with the savour of Truth;—and humbled as at the feet of Jesus, waiting in awful silence to hear the still small voice of *him* who speaks as never man spoke; and who speaks peace to his children and people. For, indeed, his ways are ways of pleasantness, and all his paths are paths of peace.

Many of you have been living witnesses of these things, and can acknowledge that one hour in his presence is worth a thousand elsewhere. Your souls

have yearned after him, as the hart panteth after the water brooks:—you have hungered and thirsted after righteousness; and have been favoured with a remembrance of the encouraging promise, that such "shall be filled." "Blessed are the poor in spirit," our dear Lord expressly declares, "for theirs is the kingdom of heaven. Blessed are they that mourn, for they shall be comforted. Blessed are the pure in heart; for they shall see God. Blessed are the peace-makers, for they shall be called the children of God."

Of all these, I trust there is a remnant amongst you, dear friends; and may the injunction which our dear Lord left with his disciples, when his hour was nearly come, and he about to drink the cup of his affliction,—be sealed with a lasting efficacy upon your minds: "A new commandment I give unto you, that ye love one another, as I have loved you; that ye also love one another; for by this shall all men know that ye are my disciples." And my desire is for you, dear friends, that you may become more and more united in the bond of peace; and be favoured to live in that love, which becomes the followers of Christ. Then, truth will prosper in your hands; and you will be favoured to transact the affairs of the church in love and condescension.

You have in your little meeting, met with things which have been trying; and I feel a near sympathy with all who have been in any way engaged therein. And now, dear friends, the desire of my heart for you on that account, is, that every one may labour to have no will of their own; but desire the will of the Lord may be done, be it whatsoever it may. Then, and then only, you will be favoured, in sincerity of heart, to adopt the language of him

who was the pattern of holiness: "Not my will, but thine, O Father, be done."

RUTH KIRL.

In the year 1794, she was married to Thomas Walmsley, a member of Byberry meeting; whither she removed, with her only remaining daughter, and settled with her husband, on his farm. Her amiable, benevolent, and active mind, soon obtained place in the affections and esteem of Friends, at Byberry, and its vicinity. Her gift in the ministry was lively and edifying, and in vocal supplication to the throne of grace, she was solid, weighty, reverent and baptizing.

She had been but a few months in this new settlement, before she found a field of religious labour, open to her view. Her dedicated mind, as if conscious that industry was needful in filling up her measure of duty, became engaged, with the unity of her friends, in a visit to the families of the particular meeting, where her lot was now cast.

Improvement seemed to be her object, or the advancement of the cause of Truth, and the welfare of her fellow-creatures. She therefore felt a deep interest in the right education of the rising generation, and thus preparing the way of the Lord in their tender minds. School instruction, in this concern, claimed her lively interest, and she saw and suggested a plan for improving the female character, by employing teachers of their own sex to cultivate the minds and manners of female youth. A girl's school was, in consequence, established in the neighbourhood—and with few intervals, has, during the summer season, been continued to the present time with

some beneficial results, and an improving, meliorating influence on society.

In the 7th month, 1795, Ruth Walmsley opened a concern to visit the monthly meetings, and some of the families of Friends in Philadelphia. And a few months after, she had the unity of the monthly meeting, in making a religious visit to the families of Middletown, in Bucks county—in which service Hannah Thornton accompanied her. The same friends, as companions nearly united in spirit, also visited the families of Darby meeting, in the 6th month, 1796. In the 9th month, a minute of concurrence was furnished Ruth Walmsley, to pay a visit to the southward, in which she was accompanied, part of the time, by her husband, Thomas Walmsley. Of this journey the following account was kept;—and though it does not abound with many striking observations and remarks interesting to strangers; yet, viewed with reference to the dedicated mind, and benevolent feelings of her that was engaged in the arduous, disinterested labour for the good of others, it may be the means of exciting instructive reflections, even in the minds of those who can dwell at home, as in "ceiled houses;" while to her surviving friends and relations, it may recal the remembrance of her devotedness to the cause of Truth and righteousness.

Ruth Walmsley's Narrative of a religious visit to some parts of the Yearly Meetings of Philadelphia and Baltimore.

The 21st of the 9th month, 1796, feeling a concern and exercise, which hath attended my mind

for some time past, to pay a religious visit to some meetings in the compass of our Yearly Meeting, and some within the limits of that of Maryland,—and mentioning the same to our monthly meeting, Friends united with me in my concern; and I readily obtained a minute of concurrence.

On the 17th of the 10th month, I left home, in company with my husband and my sister, Lydia Jordan, and went to Darby. Had satisfactory opportunities in some of the families there; also one with the children, in their school. From thence went to Chester; John Hunt and wife, and several other friends from Darby, accompanying us to their week-day meeting. Thence, with the same friends we went to Springfield, and was at their week-day meeting; where the life of religion seemed much wanting. In the afternoon, visited a woman friend, who appeared to be near her end. In her young days, she was taken captive by the Indians, and remained among them about four years. At the time she was taken, they killed her father and mother before her eyes.

From Springfield, we went to Providence meeting, with Edward Fell and others, and to an appointed meeting at Middletown; where we were favoured with the arising of the animating power of Truth. The next meeting I had was at Newtown, on first-day. Religious experience seemed to be much wanting amongst Friends there. Thence to Willis-town, where I had an appointed meeting; and in the afternoon, an opportunity with some of the family of Isaac Garrett, who were at his brother Amos Garrett's, by reason of having his house burnt a few days past, with two of his children.

On the 24th of 10th month, set out for Pikeland, an exceeding bad road. Had a meeting there, also at Nantmill, Uwchlan, and Goshen. At these meetings we had the truly acceptable company of James Emlen. Thence went to Wilmington, and attended their two meetings on first-day—also had a religious opportunity in a family. Accompanied by Zachariah Ferris and divers other Friends, we then had a meeting at Chichester. After which went home with Thomas Callender and wife to Center, where I had an appointed meeting the 1st of the 11th month. Here, Caleb Seal, from Wilmington, met us, and accompanied us to the week-day meeting at White-clay creek. From thence we went on, having a meeting at Hockesson, and attended the monthly meeting held at West Grove. On first-day, were at New Garden, then to Fallowfield, West Caln, and East Caln; where I had an agreeable opportunity with my aged grandmother, now in her ninetieth year. She appeared to be near the close of life, and I believe her nigh the kingdom of heaven.

After attending Bradford monthly meeting, I had a favoured opportunity in the family of my much esteemed, aged friend, Humphrey Marshall. He had nearly lost his eye-sight, but appeared to be patient under this affliction. I had also an opportunity in a family, where the woman was in a low state of mind. Next had a meeting at Birmingham; so to the select meeting at Concord, where I also attended the Quarterly and youth's meetings, and the week-day meeting at the same place, where a marriage was consummated. Thence went to Kennet monthly meeting, and visited two families, one

of which were aged Friends, who undergo much difficulty in getting out to meetings.

On the 18th of the 11th month, was at London Grove; attended the several sittings of the Quarterly and youth's meetings there, also had several opportunities in families. We lodged at our valuable friend, Joshua Pusey's, while in this neighbourhood.

From London Grove, we went on pretty directly about a hundred miles, to Warrington Quarterly meeting, held at Pipe Creek, in Maryland; where I had the company of many of my dear friends and old acquaintance, and we were mutually rejoiced to see each other. Attended the several meetings to good satisfaction; after which, had a meeting appointed for other societies, chiefly Methodists, among whom were some thoughtful, seeking, well-disposed people; several of whom were much tendered and broken, in the time of the meeting. Thence went to Bush Creek, where I met with a very kind reception from my dear friends, Anthony Poultney and wife, and we were mutually glad to see each other. Here we took our lodgings for some time, as I believed it to be my place to visit the families belonging to Bush Creek meeting. Spent more than a week in the service, and was at divers of their meetings; at one of which, there were several slaveholders, towards whom I was enabled to relieve my mind, in measure, of what rested on me, in regard to those that continued in the practice of holding their fellow creatures in bondage.

We made some progress in visiting the families, but did not finish, before the time of holding the Quarterly meeting at Hopewell, in Virginia; and I having a desire to attend it, set out from Anthony

Poultney's, at New Market, whence my husband concluded to return home. We got to Aquila Janney's, on the 14th of the 12th month. Attended the select preparative meeting at Center, and on the 17th, were at the Quarterly meeting of ministers and elders, at Hopewell; where I met many of my near and dear friends, whom I had not seen for several years. We attended their meeting on first-day, also the Quarterly and youth's meeting, to pretty good satisfaction. Then went to Center again, and was at their week-day meeting, where was Charity Cook and her companion. We all dined at Jonah Hollinsworth's, where we had a solid opportunity at parting. I then went to my brother Robert Miller's, where I saw my brother Joseph and my sisters.

On first-day, the 25th of 12th month, attended Hopewell meeting. After which we returned toward Bush Creek, in company with divers Friends; having to pass through much difficulty on our way, by reason of the roads being exceeding bad, and the weather extremely cold. The people told us, it was nine degrees colder than it had been known to be in those parts. Came on to David Ridgeway's, where I had a solid opportunity with his family, and divers other Friends, I believe to good satisfaction. Had also a religious opportunity with Lewis Neal's large family; and on second-day, the 26th of the month, parted with my friends, and crossed the river Potowmack, with some difficulty, on account of the ice, being partly frozen over. Reached Anthony Poultney's, before night, on the 27th, where we met our much esteemed friend Isaac Everitt, who had a meeting appointed at Bush Creek, which I attended.

After visiting the remainder of the families belonging to Bush Creek meeting, I set out for Sandy Spring; and was at the monthly meeting there, on the 5th of the 1st month, 1797. Returned to our kind friend Anthony Poultney's, at New Market, and after tarrying one night there, set out next morning for Pipe Creek, and came to Moses Farquhar's on the 7th, in the evening. Had a solid opportunity in his family; and next morning, with some other Friends, went on to Monallin and lodged at Nathan Hendrick's. On first-day attended Monallin meeting, which was a laborious, exercising time, in the forepart; but, at length, Truth prevailed, and strength was given to relieve my mind. After meeting, went to Jonathan Wright's; he and his wife were glad to see us. I was pleased to see his large family of hopeful children, and had a comfortable opportunity with them, and some other friends.

On second-day, were at Huntingdon, where the power of Truth, which is the crown of our religious meetings, tendered our hearts. The next meeting was at Warrington, where it livingly revived in my mind, and I was enabled to express it, that they dwelt too much on the surface of things; and that their religion was not enough the religion of their experience. On fourth-day were at Newberry meeting; where we had an open, favoured time together. Thence went to York, accompanied by divers friends. I had many solid, satisfactory opportunities amongst my near and dear friends and relations, in that town; also attended their first-day meeting, which was an open, favoured time, so that we were livingly comforted together.

From this place, I set my face homeward, the 16th of the 1st month, having a satisfactory opportunity at parting with my beloved friends, many of whom were present. It was concluded with supplication and thanksgiving to Him, who is the giver of every good and perfect gift.

After taking our solemn leave of each other, we went on to a meeting, appointed near Susquehanna, accompanied by my cousin Timothy Kirk and divers other friends. At this place live a few Friends, who have a meeting indulged once a week. To this meeting came many of their neighbours, most of whom were Germans, and but few of them had ever been at a Friends' meeting before. I endeavoured in the ability received, to open before them the necessity there is for us to know and experience a spiritual worship. The people were attentive, and some of them tendered. We dined at our kind friend Andrew Moore's, who, with his wife and son, accompanied us over the river, which we crossed on the ice.

Next day, called to see my aged grandmother, who was yet living, and said she felt thankful that she had the opportunity of seeing us once more.—With her and the rest of the family, we had a satisfactory season, by her bed side. On taking our leave of her, she said, "I am waiting for my final change. Remember me in your prayers, even when we are far separated." Went on, and lodged at Joshua Baldwin's;—had a religious opportunity in his family. My aged, and much esteemed friend, Joshua, had nearly lost his eye-sight, and was much confined at home.

Next morning left there, and reached home late in the evening of the 18th of 1st month, and found my dear husband and children, with the rest of the family, well; which I esteemed a great favour.

In performing this journey, rode about nine hundred miles, and was absent from home three months.

In the 2d month, 1797, Ruth Walmsley returned her minute to the monthly meeting, and, except a family visit to Friends at Germantown, she did not travel far from home afterward,—altho' in the 1st month, 1798, she opened a prospect of a religious engagement to travel into the Southern States. Her bodily health, however, had been on the decline for some time. Yet her mind being strong in the Lord, and in the feelings of love and good will to men—a certificate was granted her for the purpose, in the 4th month following.

John Hunt, of New Jersey, remarks, "It is no rare or uncommon thing, for such Friends to be released and taken away, under such prospects. A lesson of deep instruction and humility there is, in such instances"! In the case of Ruth Walmsley, an evidence is furnished, of the expanding nature of Divine Love, when it becomes the life of the soul. The current of strong desire for the welfare of the human family flowed in her soul—so that it outbalanced the consideration of regard for the ease, the health, and comfort of an afflicted tabernacle. But nature sunk under the pressure of disease—and, after giving this public evidence of her love to the cause and prosperity of Truth, she patiently endured the

pains of mortality, until the powers of nature resigned their charge, and the immortal inhabitant ascended to its unchanging state of beatitude in the unclouded realms of Light and Love.

Yet she lives! she lives in the remembrance and in the unity of the one spirit, in kindred minds, that held sweet communion with her gentle, amiable, benevolent and sympathetic soul, while here below. The following Testimony of Friends of Horsham monthly meeting, of which she was a member, during the last four years of her life, show some of the views then had of her worth, and of the estimation in which she was held. C.

The Testimony of Horsham monthly meeting, concerning Ruth Walmsley, late of Byberry, in the county of Philadelphia, deceased.

This our dear friend was born in Frederick county, Maryland, in the year 1752, being the daughter of Solomon and Sarah Miller. While young and under their care, she was dutiful to her parents, and having early embraced the visitations of Divine love, she was in a good measure preserved in a state of innocent circumspection. In the twenty-third year of her age, she was called to, and engaged in the work of the ministry.

In the year 1794, on her being married to our friend Thomas Walmsley, she came to reside among us, and produced a certificate of the near unity and regard of Friends at the monthly meeting of York in Pennsylvania, of which meeting she had been a member and minister well approved.

Since her settlement among us, she was diligent in the exercise of her gift, freely giving up to the Master's call to travel abroad to visit meetings and families, for the promotion of his cause and the welfare of her fellow mortals, which she had much at heart: and on her returns from those visits, she produced certificates of the near unity and satisfaction of Friends with her labours in the gospel.

She was truly an example of a meek and quiet spirit, a tender and sympathizing friend to those in affliction both of body and mind; such she was often engaged to visit, and to minister suitably to their respective states. She was a living minister; and in supplication, humble and fervent. Her doctrine dropped as the dew, to the consolation and encouragement of the sincere traveller Sion-wards. The young and rising generation were peculiarly the objects of her tender solicitude, that they might not only be the *called*, but the *chosen* and *sanctified*, prepared for every good word and work. She was careful to maintain love and unity, saying at times, that she could not live without it; and being sensible of the preciousness thereof, was desirous to promote it in others.

She was not only diligent in attending religious meetings herself, but careful to encourage her family to their duty in that respect, and was an example of steady waiting upon the Lord in silence, when not called to public service. Out of meetings, her deportment was solid and exemplary, accompanied with an *innocent sociability*, which gained her the love and esteem of all who knew her.

Her last illness was long, in which time she suffered very great pain of body; but was mercifully

preserved in much resignation to the Divine will, saying at one time, "It dont look likely that I shall recover from this painful disorder, but it matters little what this poor body suffers, if it be a means to bring me nearer to the kingdom of heaven." At a time when some came into her room and dropped into silence with the family, she was raised up, and in an awful and lively manner, supplicated the Lord that her husband and family might be preserved in his fear, and be enabled to walk before him so as to experience a growth in the ever blessed Truth; and, in a particular manner besought the Lord that he would be mercifully pleased to visit and revisit the young and rising generation; that they might be brought off from the delusive enjoyments of this world, and their affections placed on heaven and heavenly things.—At a time when divers young and middle aged friends were present, she uttered to this import, "I expect you will be labouring in Truth's service when my head is laid in the grave, let none who have put their hands to the work look back, or be dismayed, altho' there may be many discouraging prospects, and some of you may compare yourselves to the Israelites of old, when the red sea was before them and the enemy behind, (which has been my situation) and I have this testimony to bear, that the Lord will open the way for you, as the eye is kept single unto him;" and added, "I have no other to look to but the Lord, let him deal with me as he may, it certainly will be right. I am resigned to it." At another time said to some about her, "the work of preparation for such a time as this, put not off; for the afflictions of the body are enough to struggle with."

Many more weighty and instructive expressions were uttered by her during her illness, evidencing her continued concern for the good of souls, and patient submission to the Lord's will with respect to her bodily afflictions, (which were great beyond many.)

A short time before her departure she spoke in a low melodious voice, which by what could be understood, appeared to be in praising and magnifying the Lord her Redeemer, for all his favours bestowed upon her. Then lay still for some hours, and passed quietly away as one falling into a sleep, on the 18th of the 6th month, 1798, in the forty-seventh year of her age; a minister about twenty-three years: and we believe is entered into the mansions of everlasting rest. She was interred on the 20th of the same month in Friends' burial ground at Byberry, accompanied by a large number of friends and others, after which a solemn meeting was held.

May the example of those who are removed from works to rewards, having served God in their generation, and finished their days in peace, prove an encouraging incitement to survivers, to go and do likewise.

Signed in and on behalf of the meeting held the 1st of the 8th month, 1798, by

EZRA TOWNSEND, } *Clerks.*
SARAH LLOYD, }

REFLECTIONS.

5th month, 1834.

The *shortness* of *time*, the *duration* of *eternity*,—a consideration replete with interest, though it en-

gages but a small portion of the attention of the rational intelligent mind. *Whence* this inconsistency? How is it, that the things of time, which are but for a moment, and which perish with the using, occupy the foremost place in the affections, even to the exclusion of those treasures, which are *eternal* in *duration*; which can support the mind under trials, deep and poignant, and console in the hour of adversity—even the treasures of the wisdom and knowledge of God. Life is but a vapour, quickly past. We are here to-day, we know not what to-morrow may bring forth. We have daily proofs of the uncertainty of time. We see our associates removed from this state of being. We see in those we love, the thread of life suddenly snapped asunder, and yet how strange, *though true*, we give repeated evidence of remaining *unawakened* to the *undeniable truth*, that *we also are mortal.* A lethargy from which it is to be feared, nothing will arouse, save the solemn call, "steward give up thy stewardship, for thou mayst be no longer steward."

When we call to mind the near connexion between mind and body, we cannot but be sensible of the impropriety of delaying, till laid on a sick bed, those considerations, which should daily be brought into view, influencing our conduct through life, that so the end of our creation be answered;—for should our time be lengthened out, should we even have *one single day* granted, after the solemn call has been extended, will not bodily anguish often be found to be as much as feeble nature can sustain?—Let then these considerations arrest the attention of the young, of the *thoughtless*, of *any age.* And by witnessing judgment to be daily passed upon all

transgression, the desirable end will be attained, of having our accounts in readiness for a final settlement—then will the messenger of death be, to every mind, the harbinger of peace, the passport to everlasting rest.

"If any lack wisdom, ask it of God, who giveth liberally and upbraideth none." Oh! this goodness. He giveth liberally to all who ask. He upbraideth none for having so long slighted his offers of mercy, but remains willing, yea, he stands graciously disposed to supply, even from his own treasury, the wants of every hungry soul, who, under a sense of nothingness, under an experimental knowledge, that all man's boasted powers are lighter than vanity, yea, altogether insufficient for its preservation, becomes engaged in humble prostration to seek thereunto for help. Those who apply here, in sincerity, will find access—to these will be opened the treasures of wisdom and knowledge, and no truly seeking, needy soul, will be sent empty away, but they will know a being filled with praise to ineffable Goodness: their souls will be replenished with heavenly bread, they will know a partaking of that stream of love and life, whereby the whole heritage of God is watered. Why then will any give their money for that which is not bread, or their labour for that which satisfieth not; when these treasures of *enduring, soul sustaining, substance* are offered to their acceptance? "If any lack wisdom, ask it of God, who giveth liberally, and upbraideth none."

J.



FRIENDS' MISCELLANY.

No. 3.] TENTH MONTH, 1834. [Vol. VI.

A BRIEF MEMOIR

Of John Merritt, deceased, late of the city of New York, with some account of his last illness and death.

John Merritt was born in Courtlandt Town, West Chester county, State of New York, on the 23d of 4th month, 1758. He was blessed with religiously disposed parents, who, though not members of the Society, attended the meetings of Friends; and he became a member a short time before his marriage, about the twenty-sixth year of his age. Some years after this, his health becoming too feeble to support the labours of a farm, he removed, with the approbation of his friends, to reside in the city of New York. Here, in a very moderate way, he commenced the business of a flour merchant, which he pursued for nearly thirty years, sustaining the character of an upright and honest man.

About ten years before his decease, his children being married and settled around him, and exertion on his part being no longer necessary, he relinquished business, and for the most of the remainder of his life, resided with a son-in-law. During this period, and indeed for many years before, much of his leisure time was spent in visiting and consoling the afflicted; and though unable to contribute much,

singing Hallelujah, Hallelujah, but added, I suppose this is not the way for me to worship. Yet from the overflowings of his feelings he frequently repeated, O joy, joy, joy! with many similar expressions. From this time to the close of his existence, this bright prospect did not for a moment appear to be clouded, but much of his time was passed in instructive conversation with those around him, urging the necessity of their being prepared for such a season as this, often remarking that *his* work was done;—and when exhibiting evidence of great sufferings, that it was only distress of body, that his mind was perfectly at ease.

In this happy state, he felt his love to flow to all, unrestrained by any sectarian views. He expressed a desire to see some Friends with whom he had been formerly associated in exercise for the support of our religious testimonies in this city. Some of whom on being informed of it, called to see him;—he appeared glad of the opportunity of taking them by the hand, evincing that his spirit was clothed with that love which seeks the good of all, embraces, and would gather all without distinction, who submit to its holy influence.

One of his legs which had for some time been very sore, becoming increasingly painful, it was examined, and he desired to know if there was any change in its appearance. On being informed that there were dark spots on it, he remarked, "I suppose it is mortification, and will probably terminate before many days." Adding, "do not keep back, or conceal any thing from me; it is what I have looked for, and I now feel fully prepared for the event."

He remarked on one occasion, when in great pain, "My sufferings are very great—yet I cannot wish it otherwise, or wish for one pain less." At the close of a day in which he had suffered much, such had been the serenity of his mind, that he was enabled to express, "Oh! what a pleasant day this has been to me; it seems like a sweet dream." On another occasion, when his friends expressed their sympathy for him, he remarked, that his distress was very great; but although he suffered much, yet not so much as the blessed Master, whose agony was so great that he sweat as it were great drops of blood—adding, that it was only distress of body,—his mind evidently being in perfect peace. And he frequently seemed to gather strength to bear up under his distress, by calling to mind and expressing the same circumstance. He was also, at times, favoured in a remarkable manner, to extend counsel and encouragement to those around him, so much so, that one present, on hearing him say, that like Jacob, of old, he had wrestled all night for the blessing, added, (and all felt the force of the observation) that he now, like Jacob, could rest upon his staff and confer a blessing upon his children.

On fifth-day evening, he stated, that on a previous day, whether awake or asleep he knew not, but he for a time thought his trials were over, and that he had entered into a mansion of peace and joy, and that he was invited to take his seat at a table spread with rich dainties, and he felt he could take his place there without producing jar or discord. He alluded to the state of trial that he had some time previously passed through, saying, that at that time, it seemed as if a view of his whole life was spread before

him, in such a remarkable manner, as to cause him to acknowledge as the woman of Samaria formerly did, I have seen "a man which told me all things that ever I did; is not this the Christ?" He recounted many little things done in his youth, that he had not considered really wrong, and that he had long since forgotten, but they were now brought clearly to his view, and he saw they were all vanity,—that he had had a hard struggle for the blessing, and it for some time seemed doubtful to him whether he should obtain the victory, but that he now felt that they were all blotted out, and that there was not a cloud in his way; and he could sing the triumphant song, "Oh! Death, where is thy sting, Oh! Grave, where is thy victory." He afterwards remarked, "I never, until within a few days past, have seen the time, when the thoughts of the message, 'Steward give up thy stewardship, for thou shalt be no longer steward,' has not brought rather a dread over my mind; but now, the prospect is so bright, that I sometimes fear I shall not wait with patience the appointed time."

For two or three days before his departure, his mind was at times wandering; but on several occasions he was favoured to collect it, and to show that his prospects were not changed, but that he looked forward to the period of his release, with an unshaken confidence that all would be well with him.

On sixth-day, about noon, on awaking from a long sleep, his mind being perfectly collected, he addressed an exceedingly interesting communication to his dear wife and children, who were around him, enforcing on their minds the great importance of their living together in harmony and love, say-

ing, "I commend you in the words of Christ to his disciples, 'That ye love one another.' Remember, it is the last advice of a dying father. God is Love, and nothing but love will qualify for an inheritance in the kingdom of rest and peace."

He then gave directions about his funeral, requesting to be put in a white pine coffin, and that all should be done in a plain way and without parade. After tenderly embracing and taking an affectionate leave of his dear companion, he requested, that if any called, to whom it was thought that his closing scene might be useful, that they might be admitted to witness it, as he feared not death, but felt that to him it would be a happy change. This was the last time his mind was collected. He afterwards lay much of the time in a sort of stupor, until the afternoon of the next day, the 26th of 10th month, 1833, in the seventy-sixth year of his age, when he fell into a deep sleep, and in the evening ceased breathing, without a sigh or struggle; and we doubt not, his sanctified spirit is gathered to that glorious state of rest and peace, to experience the fruition of that joy, of which he had been favoured to have such an abundant foretaste.

Brief Account of Friends in France.

In the year 1786, Friends in England communicated to their brethren in Philadelphia the following particulars, relative to the breaking forth of Light in France, among about one hundred families, who professed themselves to be Quakers, and were in the practice of holding silent meetings for worship.

They state that several of them appear in the ministry; especially one woman, who has been instrumental in convincing divers. They latterly appointed one of their number to attend on Friends in London, with an Epistle. This person had been educated for a lawyer, which business he had practiced for some time; but, finding that employment inconsistent with his religious feelings, he undertook the weaving trade,—though a man of considerable estate and family. The Epistle was sealed, and directed to some meeting of Friends in London;—and he desired it might not be opened, till Friends were collected. It was opened and read in the Meeting for Sufferings there, and contained much seasonable and valuable matter. Some Friends were then appointed to draw up an answer to it.

The man stayed there several weeks;—during which time he improved considerably in the English language, and once appeared in prayer, in a meeting. Friends supplied him with a number of books, and accompanied him to Bristol, where he took shipping for France.

Among other things, he expressed great surprise, on seeing those who profess the inward Light, powder their hair, and wear large silver buckles; because, although he had been brought up in the use of these things, yet Truth had led him out of them. By his account, they appear to have been aware of a day of suffering approaching; as they had not yet ventured to keep back the priests' tithes, nor let any books be seen, which spoke against the church of Rome.

The subjoined Epistle, as translated, copied, and sent to Friends in this country, is an interesting

document, exhibiting the simplicity and sincerity of this infant society, in their remote situation. It furnishes a powerful testimony to the universality of that light, grace, or manifestation of the one Holy Spirit, that lighteth every man coming into the world, and hath appeared unto all men, as a teacher, leader, and saviour, to profit withal.

To our brethren and faithful Friends, the true Christians, or Quakers of England, at London.

From Congenies, near Nismes, in Languedoc, the 4th of October, 1785.

"As God has loved us, we ought also to love one another; because, in loving our brethren, we know that we have passed from death to life. He that loveth not his brother, abideth in death."—1 *John.*

To our brethren, and good Friends of London.

It is in an entire union of heart and soul, that an hundred Christian families are earnestly desirous of imploring assistance from virtuous and enlightened brethren. We believe we cannot apply, with confidence, to friends more true, more sincere, charitable, united, virtuous, and enlightened, than to you, our dear friends of London. And we are persuaded that you will receive, with true satisfaction, these marks of our lively affection, and ardent desire after the complete knowledge, and perfect observation of the true Christian doctrine;—and that you will employ all your zeal to give us every assistance in your power, that may be necessary to our perfect regeneration.

It is in this persuasion, and with this intention, that our good friend, Marcillac, has had it at heart to be acquainted with you, and has thought it his

duty to travel three hundred leagues, to visit you. The motive for his journey being so important, we could not but approve it unanimously. We therefore request you all, as endeared friends, and fellow-worshippers in spirit and in truth, to esteem our dear brother, Marcillac, a sincere friend, who comes to you with no other design, but to ask for spiritual succour, both for himself and for our little society.

It was at our first setting out in the Christian race, that we thought it our duty to call for your assistance, to help us to walk with courage in this sublime, and divine way. And since, at a time when we were given up to worldly desires, you condescended to give marks of your attachment, affection, and zeal, to some poor scattered brethren, (when our friend Coudognan was in England in the year 1769;) we are persuaded that you will repeat your regard now that we have begun a new life, in stripping ourselves of a great part of the mists of corruption, which formerly darkened the eyes of our souls, and eclipsed the Divine light in us, which is alone able to lead to salvation and heavenly felicity.

Yea, we sincerely confess, dear friends, that we have been long lukewarm in the faith, and very weak in works. Though we acknowledged the Holy Spirit for our guide, we were so rash and obdurate, as to wander from the way which it points out to all who submit thereunto, in a docile manner.—Led, as we were, into the vices and corruptions of the world, this Divine light was so obscured amongst us, that it shone but dimly in our earthen vessels. The channels, through which this Divine water was to pass, in order to refresh our souls,—were so filled with earthly defilements, that they yielded but a

muddy stream; liable to occasion the greatest maladies of soul, rather than to produce perfect health. Forgetting that *our heart was the temple of the Holy Ghost,* (as Paul said to the Corinthians) we had no restraint from profaning this temple; and we were fallen and overwhelmed to that degree, that unity did not reign among us;—so that every one seemed only to live to himself, being in love with worldly enjoyments, and in no wise attached to heavenly ones: and the life of our corruptible bodies was a thousand times dearer to us, than that of our incorruptible and never-dying souls. In short, contaminated by the example of a country entirely corrupt, our disease had arrived to that pitch, that we were ready to fall under the weight of our iniquities. Some amongst us were even wholly departed from the faith, and were floating amidst the impetuous waves of worldly corruptions.

Such was our miserable condition, when the Supreme Being condescended to snatch us from the dreadful precipice,—to make us acquainted with our error,—to feel our obduracy,—and to offer the necessary remedies for our terrible disease,—by directing the steps of our good friend, Marcillac, towards us, about the latter end of last year.

This good brother, born in one of the most exalted situations (according to the maxims of the world)—endowed with the greatest natural qualifications, and with a fortune of more than 200,000 livres,—was destined by his parents to the abominable trade of war. Placed, from his infancy, in a regiment of horse, his birth or his talents soon procured him the rank of captain. He was yet young, when he obtained this rank; and he certainly would have got

one much higher, according to the opinion of worldly men,—but, being intended by the Almighty for a greater purpose, his heart was happily led to meditation upon religion. Soon did the Divine Light make him sensible, that the only happiness of mankind consisted in following it;—that it was not in high dominion, and the false vanities of corrupt men, that man can find rest to his soul, and obey the will of the Supreme Being,—in whose eyes no one is great, but he that humbles himself the most in his presence, and does the most good to his fellow-creatures, rather than shed their blood by fire and sword.

At length, being turned from all the abominations of the world, he determined to change his condition of destroyer, to that of *preserver* of mankind. And, being excited in his own mind, he went into Germany, to visit the Friends of Spiegelberg, in Saxony. There, being confirmed in the faith of the true Christian doctrine, as you profess it, and which we endeavour to follow,—he was led to visit us, and bring us the help so necessary to our infirm state. He made us a visit for the first time, in the month of November, last year: but, having found us in so deplorable a condition, and surrounded by so many defilements, he had very little satisfaction therefrom, and returned, quite sorrowful, to his habitation, distant three leagues from us. Nevertheless he was not disheartened; but, some time after, made us a second visit; and, being moved by the Divine power, he gave us such excellent exhortations, that all our souls were affected therewith. We felt our miseries; and we endeavoured to enrich ourselves with those heavenly blessings, which the Supreme Being condescended to send us.

These first tokens of our desires to reform, reanimated the zeal of our good friend De Marcillac, and he was desired to exhort our friend Majolier, the son—one of us. This young man, aged about twenty, was wholly plunged in the licentiousness of the age; and, judging by the sight of his eyes, that had been led astray by worldly passions, he had left off acknowledging the Divine Spirit for his chief director, and was dead in his sins. Our friend Marcillac took pains to administer remedies to him, capable of restoring him to the heavenly life. But he met, at first, with an obstinate resistance from him. But, it having pleased God to touch his soul, and to afford him a ray of light,—causing him to open his eyes with admiration, he could no longer resist: but betook himself diligently to give heed to it, with faithfulness. Divesting himself of those tyrannical passions, which till then had held him in the bonds of death, he forsook, at once, all that most gratified his sensual desires,—and embraced a life, retired from all the trifles of the world, in order to submit entirely to the Divine law,—to follow, and observe it attentively.

Our friend, Marcillac, being the instrument which God was pleased to make use of, to effect this heavenly work, his zeal was doubly excited. He made us a third visit; which afforded us great encouragement in our reformation. All our young people, who have been addicted to the depravities of the world, at once separated themselves therefrom, wholly to lead a regular and upright life before God. It was they who then exhorted us to embrace this new life, so necessary to a true christian.

We often met together in the spirit of the Lord, and soon found that he alone had condescended to touch us with his gracious hand, in order to form of us a small flock of children, subject to himself.—"All those who are led by the spirit of God are the children of God;" as Paul says. It was this same spirit that we sought, for our director; and this we incessantly implore for our everlasting leader.

Since that time, our good friend, Marcillac, notwithstanding his rank in the world, his riches, and all the snares which continually surround him,—has often visited us, and has constantly given an example of humility, lowliness, modesty, and a great number of christian virtues.

Having made some steps towards reformation, we had presently many enemies, slanderers, and persecutors. But, knowing that we must be *hated and despised of the world, for the name of Christ;* we have always rejoiced in soul, and thanked God that he had condescended to give us proofs of our being his true children. And we have often been livingly encouraged, in seeing the happy progress in Truth and good works, which are daily multiplied amongst us, especially, as the Supreme Being has vouchsafed to give us still more striking proofs of his omnipotence, in gathering into his bosom many, even of our persecutors, and enlightening them suddenly, with his Divine light. Yea, dear brethren, we have been witnesses of these Divine wonders. Whole families have been united to us, without any other means, than the convictions of their own hearts, or by the rays of that Divine spark, which they had smothered under the ashes of their iniquities.

Animated more and more by all these Divine virtues, by the good example and continued encouragement of our good friend, Marcillac, all our adversaries have looked upon us with eyes of astonishment, and have tried many ways to disturb our happiness; especially the protestant Calvinists. One of their pretended ministers, a man instructed in human wisdom, but entirely ignorant of the Divine,—thought he could destroy the way of happiness, embraced by us, by proposing objections against our religious principles, to our young Majolier;—thinking, no doubt, to overturn his faith, and invade ours. But he was greatly mistaken; for this young man, though in the first stage of reformation, being obliged to render a reason of his faith, had strength and courage enough to resist the imposture of this presumptuous adversary, and bring him to profound silence. And how could we do otherwise, than succeed in stopping his mouth, when Truth and the Divine power was on our side!

Since the Divine Being has vouchsafed to make us feel our miseries, and to cleanse us from the principal defilements with which we were infected, we have no greater desire or view, than to exhort one another to watch without ceasing in the light of the Divinity, and to confirm our faith by all the works of beneficence we are capable of. But, we must confess to you, dear brethren, that we are not yet arrived to that height in virtue which our Creator requires of us; and that there is still much weakness among us. However, our good friend, Marcillac, encouraged by the first fruits of our reformation, and our good will to purify ourselves perfectly, has been livingly excited in his mind to visit

you, to be a mediator between you and us,—to procure us all the spiritual assistance, which brethren wholly reformed can give to a handful of scattered sheep; who, being surrounded with weakness, have a great desire to be strengthened, and to come still nearer to the Divine Light, as that which is alone able to lead to eternal felicity.

To communicate to you written testimonials of our first steps towards christian virtue,—to ask your opinion, and know if we have hitherto conducted ourselves according to the spirit of the Lord; and whether we have followed the true christian doctrine in the manner you profess it, and as we desire to imitate it perfectly: we unite thus in heart and soul, in recommending to you our good friend, Marcillac, as an endeared friend, who only aspires after our happiness, and the full manifestation of the Supreme Omnipotence. We ardently desire that his happy journey may produce all the fruits that we may expect from it. And in the same unity, we earnestly request you to communicate to us all your knowledge, to enlighten us further,—to strengthen us in the faith,—encourage us in works, and finish the regeneration of our souls,—to the end that, although separated from each other at a great distance, we may worship the Divine Being in one and the same spirit, and serve him in the same way.

This is what we wish and desire from the bottom of our hearts, and declare ourselves sincerely to be your brethren and friends, in christian love, wishing you all peace and happiness of soul.

SONZOLS, father, QUISSAC,
LAPIERRE, sen. MUTUAL, son,

Fontenes,	E. Bousquet, son,
Mutual, father,	E. Chavagnac, uncle,
Arnier,	Majolier, the son,
Fournier,	Marignan, father,
Bouvier, son,	Benezet, sen.
F. Grassel,	Francis Benezet, nephew,
L. Rabinel,	Rabinal, father,
Louis Benezet,	Rabinal, the elder,
J. Nougaret,	Paul Coudognan, the elder,
P. Agnels,	Francis Rabinal,
T. Souzols,	B. Rabinal.
Brum,	E. Aubanel,
Fournes,	Majolier, the father,
E. Navaulle,	Roux de Nayes,
J. Maille, son,	Louis Fressin,
Anthony Violla,	C. Delos,
C. Madet,	La Rogue,
A. Bousquet,	Marignan, the son,
E. Lorel,	Benezet, uncle,
Du Four,	Benezet, aged,
A. Maille, son,	Coudognan, father.

The following is a copy of the Answer returned by Friends of London :—

"To the Friends at Congenies, Calvisson, and elsewhere, in Languedoc.

Dear Friends,

Your letter of 4th of 10th month last, brought us by our friend, J. De Marcillac, hath been read amongst a number of us, at two different times, at one of which he was present; and many Friends expressed much sympathy and affection for you, situated as you are, among those combined enemies

to Truth, superstition and infidelity; superstition that hath usurped the place of vital religion; and, infidelity, that slights and disbelieves the only means by which men can become livingly acquainted therewith.

We observe the simple and honest account you give of your weak estate, and the steps which you have taken towards recovery: and your application to us hath humbled us under the reflection, how deficient many amongst us are, who have long enjoyed so many privileges. Nevertheless we have been comforted in believing that the Almighty hath, in his infinite love, awakened the minds of many of you to feel after, and turn to, the manifestations of his light, grace, or good spirit, in the inward of your souls; as the means, through obedience thereto, to gather you to himself. And it is our earnest wish that you may be led rightly along under its influence, and become lights to those among whom you dwell, drawing others, by your example, to see its beauty, and administering grace to those who observe your love, and humble walking before God; thus will you partake of the peace which Christ promised to his followers:—'Peace I leave with you; my peace I give unto you—not as the world gives, give I unto you. Let not your heart be troubled, neither let it be afraid.'—John xiv. 27.

It was by a steady attention to this Divine principle, that our worthy predecessors, a little more than a century ago, were led from the many who were crying—'Lo! here is Christ; or, lo! there he is'—in this or the other form or ceremony; to the gift of *his Spirit within them;* which induced them to meet often together, and sit down in so-

lemn silence, waiting therein to feel a right qualification to worship God in spirit; knowing all the willings and runnings of the creature brought into obedience to the Divine will: by this means their understandings were enlightened to see, and they strengthened to perform, those things that were required of them.

We, therefore, beseech you to wait, in that measure of light or grace vouchsafed unto you, for further manifestations of the Divine will; and not to suppose, because the Lord hath, in measure, given you to see what you were, that you have already attained, or are made perfect. Some of us know by living experience, that there is a necessity daily to wait for renewed counsel and ability to 'press toward the mark for the prize of the high calling of God, in Christ Jesus.'—Phil. iii. 14. And we know the benefit of often meeting together, to wait upon and worship God. Endeavour, therefore, to get into a deep, reverent frame of spirit, wherein not only an outward, but an inward silence is witnessed; all cogitations which hinder the true worship in spirit, being resisted, and every thing that is of man laid low, that so all may experience both the will and the deed wrought in them, by the operation of the same blessed spirit; for, although we may be convinced of the truths of the gospel as they are inwardly revealed, yet we must wait on the same Divine power for strength and ability to discharge every duty, lest, having run before our guide, instead of following him, it should be said unto us, who hath required this of you? But, in learning of the light, grace, or spirit of Christ, we come to receive the true faith, and are enabled to do

those works which please God, being the fruit of his own spirit in us.

How unspeakable is the privilege; to be redeemed from dependance on human instruction;—brought into the true gospel dispensation, and taught of the Lord himself.

And, dear friends, we cannot confine to worship alone, our belief of the necessity of an internal guide; but, receiving the apostolic injunction, 'Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God;' and, satisfied that his own works alone glorify him, we are led to see his influence necessary for the due regulation of our outward conduct; and, for endeavouring to preserve inviolate our several testimonies both in worship and conduct. Our forefathers long bore the contempt, the envy, and the cruel persecution of worldly men; nevertheless, our annals do not furnish any instance wherein the sincere mind, under sufferings, ever breathed in vain to the Lord for support. And much, very much did the patience wherewith our ancestors bore their sufferings, conduce to open the eyes of the people, spread the knowledge of our glorious principle, and multiply its converts.

Finally, friends, suffer us to exhort you to keep to the law and the testimony, as delivered to the saints in the doctrines contained in the Holy Scriptures, and avoid the attempts of any to draw you into disputes upon subtle and unessential questions. And we trust, as you adhere to the simple, yet clear doctrines of Truth, you will be enabled to resist and confound gainsayers, and become (as we have already hinted) lights in a dark world. For, let it be

ever borne in mind, that your conduct being circumspect, your words few and savoury, all your deportment solid and grave, and your lives blameless, will be the best evidence of the truth of your profession, and that you are led and taught by the Holy Spirit.

We have been pleased with the company and society of our friend, De Marcillac, whom we love in the Truth, and desire his safe and peaceful return to you with this our Epistle. We also have, with pleasure, to inform you that his deportment hath been consistent with his profession. Our said friend proposes to take with him sundry books, which we trust he will communicate to you, and give you such further information concerning us as you may require. And we desire, from time to time, to hear from you, as the Lord may open your hearts.

We are your affectionate Friends."

Sarah Grubb's account of a Visit to Friends of Congenies and other places, in company with George Dillwyn and others.

"We came to Nismes and Congenies the 22d and 23d of the 5th month, 1788, having travelled nine hundred and fifty miles from Amsterdam. We entered Nismes with a peaceful serenity upon our spirits, and next day went to Congenies, about four leagues. Our arrival drew out of their habitations the people in general: some looked at us with astonishment, and others with countenances which put me in mind of Mary's salutation to Elizabeth. These soon acknowledged us, and drew us into the

house of a steady, valuable widow, where we were solemnly saluted and received, and our minds melted together, and such a stream of gospel love flowed, as some of us thought exceeded what we had before experienced, though no words were used to express it.

Our Friends are, most of them, poor, industrious people, but we were favoured with all that was needful, though those things that we call so are scarce, the country being generally overspread with vine-yards, olive-yards, and mulberry trees. It can hardly be thought how comfortable we were. Peace of mind sweetens every inconvenience.

We found these people different from our Society in their outward appearance, and in their want of settlement, and sufficient quietude in their religious assemblies. But the humility and simplicity of their meetings, attended with a lively consciousness of their own weakness, make them ready to embrace every offer of help that is suited to their capacity and progress in the Truth. There are a few of them, amongst the younger sort particularly, who furnish a hope that there will be a Society in this dark part of the world, established upon the right foundation. We soon found, that, to be useful to them, the visiters must be weak with the visited, and in christian condescension bear with them, till Truth opened a door of utterance to show them a more excellent way.

Their monthly meeting was held on first-day, wherein, of their own accord, they laid open their discipline, by reading their minutes or agreements acceded to on their first setting up these meetings, which, for consistency with their profession, are in

general, superior to our expectations. But it extends no further than to a care over their poor, and one another's moral conduct. They have no other tenets, nor any testimonies recorded, by which they may be distinguished; and our little band were not without a guard, with respect to proposing or urging any thing to them which they have not, at present, a capacity rightly to adopt and support.

At Congenies and in its neighbourhood, we spent two weeks; visited all their families; attended their monthly meeting; had a meeting for conference with the elder rank; a youth's meeting, and a very satisfactory public meeting with the inhabitants; also, divers solemn opportunities unforeseen —all which brought us into near sympathy with them, and often deeply humbled and baptized our spirits on their account, as well as our own. Our parting was a very affecting one, but under a comfortable sense, that the Shepherd of Israel has them under his gracious care.

From Congenies we went to Giles's, about twenty-one miles, where there are between twenty and thirty who profess with us as they do at Congenies; but they do not appear so much awakened in their minds, nor so earnest to be visited. They received us, however, with great kindness, and were pleased with the visit, which perhaps may be profitable to some beyond what we can now see.

After having three meetings at Giles's, we came to Nismes, and thence by way of Roane, Fontainbleau, Paris, and Versailles, to Alençon, where we arrived the 2d of the 7th month, after having travelled near six hundred miles. At Alençon we

were affectionately received by John de Marcilly and courteously by his wife, who, through the whole of our visit there, which was three days, appeared to enjoy the company of their visitors. Thence we returned to London.

Truly, there is a hidden, precious seed, scattered up and down, not only in these parts, but in Holland and Germany, who are measurably gathered both from the superstitious, and the vain world, and are seeking a foundation whereon they may rest the soles of their feet."

Richard Jordan's account of his Journey to visit Friends at Congenies, and some other places on the Continent.

On the 2d of 10th month, 1801, they left Paris, and travelled upwards of three hundred miles to Lyons, where they staid only one day. They then took boat down the Rhone, a very rapid river;—but the weather became so stormy that it appeared dangerous; and next day they resumed their journey by land. "On first-day, the 11th," he says, "through considerable fatigue and difficulty we reached Congenies, where we were kindly received by Lewis Majolier and his wife, with whom we put up. Third-day had an appointed meeting at this place, with those under our name; and although we found them in a very weak state, and not much appearance of the Friend about them, yet it proved, through the renewal of holy help, one of the most watering seasons I ever experienced in a meeting. We found it necessary to use great deliberation in

our communications, in order to be at all understood, so general a weeping prevailed at hearing the sound of the gospel in plain simple Truths delivered among them."

In giving a narrative of this visit to Congenies, after his return, Richard Jordan related to a friend, that his hope of enjoying a comfortable season with this remote handful of Friends, had borne up his mind through the toils, trials, and very great difficulties he had to encounter in his long and perilous journey to see them. But on his arrival there he became exceedingly depressed and discouraged, on finding very little of the appearance of Friends among them, and he was ready to conclude his concern and toil were all lost, or that he had been mistaken in his feelings respecting them. The meeting, however, was appointed, as above stated, and in this deeply distressed and discouraged state of mind, he was introduced into the room where they were collected. So deep was the distress and exercise of his mind, that he said he passed through them to the farther end of the room, where he took his seat, without looking at them. His head almost involuntarily dropped between his knees, and such was the conflict of his deeply tried mind, that he was unconscious of surrounding objects until he found himself on his feet addressing the assembly. And so great was the openness, and intense the interest of the people on the occasion, that he said (however uncouth the comparison,) he could compare them to nothing but a parcel of hungry dogs, that were ready to catch with eagerness, and devour every thing thrown to them. It was a watering season indeed! Richard's mental captivity under

discouragements, was turned "as the streams of the south;" and, contrasting the situation of many Friends in their large meetings, full-fed even with a living gospel ministry—to this remote, poor, hungry, destitute little company in the south of France—the proverb is applicable which says, "The full soul loatheth the honey-comb; but, to the hungry soul, every bitter thing is sweet."

"Next day," says Richard in his Journal, "we went to Nismes, about ten miles distant, and visited one or two under our name there. The day following we went to a place called St. Giles, about fifteen miles from Nismes, close on the Mediterranean sea, and said to be noted formerly for containing many Protestants, who suffered much, especially in the reign of Louis XIV. for their religious principles, which occasioned a great dispersion of the inhabitants from that place, and it has never recovered, being now only a small town, but the remains of a large city. There are, however, at this time, a number who make some profession of our principles; with them we had a meeting, of which they seemed glad, though it was not so open as the aforementioned one at Congenies. We only staid one day, and then returned to Congenies. On first-day morning attended meeting again at this place, which was considerably larger than the first, and was also a time of favour.

"After this meeting, feeling my mind much exercised for the right advancement of Friends here, I proposed a meeting, to be held at some suitable time, which was acceded to and held in the afternoon. My mind was opened and enlarged in laying their weak and disordered state before them,

and the consequences of having no rule or order of discipline, to unite them in supporting and holding up the testimonies of Friends. Many seemed fully sensible of it, and confessed, in much brokenness, that their deviations had been such, that they had been only usurpers of the name of Friends. This was truly an affecting opportunity; and, after much time had been spent, in which many, with weeping, lamented their situation, it was proposed to hold a meeting next day, to try if they could get into some order; which was agreed to; and, in the evening, several articles were drawn up, in order to lay before them.

"On second-day, a meeting for business was accordingly held, when the afore-mentioned articles were laid before them. They consisted of sundry heads of testimonies, from the book of extracts of London Yearly Meeting, accommodated as much as might be to their local and weak situation; and it was proposed, that all such among them as were willing and desirous of supporting these rules and testimonies, should subscribe to them, and become united in the work. This proved also a time of general weeping and brokenness, and I could not forbear weeping with them. I think about thirty of them stood up, and declared their willingness and desire to support and maintain these rules of discipline as proposed, and subscribed thereto. Others confessed, with tears, that they felt too weak to engage at present, and desired to know whether a door would be left open for them hereafter, in case they should be better able to come in at a future day. After a considerable time thus spent, and they had appointed some of their number as over-

seers, &c. the meeting concluded, and I believe many minds, with ours, were greatly relieved. May the Lord prosper the work in their hands to his own glory! For I did believe, in our passing along through this country, that there was a precious seed in many places, that would, at some future day, be gathered. May the Father of mercies bow down his gracious ear to the groanings thereof, and hasten the day of its deliverance.

"21st.—Apprehending myself clear of any further labour among these people, Lewis Seebohm and I parted, and I proceeded towards Bordeaux, in order to look for a passage to some port in England."

Speech of a Missionary to the Indians at Buffaloe, and the Answer thereto, by Red Jacket.

In the summer of 1805, a number of the principal chiefs and warriors of the Six Nations of Indians, principally Senecas, assembled at Buffaloe Creek, in the State of New York, at the particular request of a gentleman Missionary from the State of Massachusetts:—the Missionary being furnished with an interpreter and accompanied by the agent of the United States for Indian affairs, met the Indians in Council, when the following talk took place.

First, by the Agent.

Brothers of the Six Nations,—I rejoice to meet you at this time; and thank the Great Spirit that he hath preserved you in health, and given me another opportunity of taking you by the hand. Brothers, the person who now sits by me is a friend who has come a great distance to hold a talk with you; he

will inform you what his business is, and it is my request that you should listen with attention to his words.

Missionary.—My friends, I am thankful for the opportunity afforded us in meeting together at this time. I had a great desire to see you, and inquire into your state and welfare; for this purpose I have travelled a great distance, being sent by your old friends, the Boston Missionary Society. You will recollect they formerly sent missionaries amongst you, to instruct you in religion, and labour for your good. Although they have not heard from you for a long time, yet they have not forgotten their brothers of the Six Nations, and are still anxious to do you good.

Brothers,—I have not come to get your land, or your money, but to enlighten your minds, and to instruct you how to worship the Great Spirit, agreeable to his mind and will, and to preach to you the gospel of his son, Jesus Christ. There is but one religion, and one way to serve God, and if you do not embrace the right way, you cannot be happy hereafter. You have never worshipped the Great Spirit in a manner acceptable to him; but have, all your lives, been in great error and darkness. To endeavour to remove these errors, and open your eyes, so that you might see clearly, is my business with you.

Brothers,—I wish to talk with you as one friend talks with another, and if you have any objections to receive the religion which I preach, I wish you to state them, and I will endeavour to satisfy your minds, and remove the objections.

Brothers,—I want you to speak your minds freely, for I wish to reason with you on the subject, and, if possible, to remove all doubts, if there be any on your minds. The subject is an important one, and it is of consequence that you give it an early attention while the offer is made you. Your friends, the Boston Missionary Society, will continue to send you good and faithful ministers, to instruct and strengthen you in religion, if on your part you are willing to receive them.

Brothers,—Since I have been in this part of the country, I have visited some of your small villages, and talked with your people: they appear willing to receive instruction; but as they look up to you as their older brothers in council, they want first to know your opinion on the subject. You have now heard what I have to propose at present; I hope you will take it into consideration, and give me an answer before we part.

After about two hours consultation among themselves, the chief, commonly called Red Jacket, (by the white people,) arose and spoke as follows:—

Friend and Brother,—It was the will of the Great Spirit that we should meet together this day. He orders all things, and has given us a fine day for our council. He has taken his garment from before the sun, and caused it to shine with brightness upon us. Our eyes are open that we see clearly; our ears are unstopped that we have been able to hear distinctly the words you have spoken. For all these favours we thank the Great Spirit, and him only.

Brother,—This council fire was kindled by you; it was at your request we came together at this time.

We have listened with attention to what you have said. You request us to speak our minds freely. This gives us great joy; for we now consider that we stand upright before you, and can speak what we think. All have heard your voice, and all speak to you now as one man. Our minds are agreed.

Brother,—You say you want an answer to your talk before you leave this place. It is right you should have one, as you are a great distance from home, and we dont wish to detain you. But we will first look back a little, and tell you what our fathers have told us, and what we have heard from the white people.

Brother, listen to what we say.

There was a time when our forefathers owned this great island. Their seats extended from the rising to the setting sun. The Great Spirit had made it for the use of Indians. He had created the buffaloe, the deer, and other animals for food; he made the bear and the beaver; their skins served us for clothing; he had scattered them over our country, and taught us how to take them; he had caused the earth to produce corn for bread,—all this he had done for his red children, because he loved them. If we had some disputes about hunting ground, they were generally settled without the shedding of much blood; but an evil day came upon us. Your forefathers crossed the great waters, and landed on this island; their numbers were small; they found friends and not enemies; they told us they had fled from their own country for fear of wicked men, and had come here to enjoy their religion; they asked for a small seat—we took pity on them and

granted their request; they sat down amongst us; we gave them corn and meat; they gave us poison, in return. The white people had now found out our country; tidings were carried back, and more came amongst us, yet we did not fear them—we took them to be friends—they called us brothers; we believed them, and gave them a larger seat; at length their number had greatly increased; they wanted more land; they wanted our country. Our eyes were opened, and our minds became uneasy. Wars took place. Indians were hired to fight against Indians, and many of our people were destroyed. They also brought strong liquor amongst us; it was strong and powerful, and has slain thousands.

Brother,—Our seats were once large, and yours were small. You have now become a great people, and we have scarcely a place left to spread our blankets. You have got our country, but are not satisfied. Your want to force your religion upon us.

Brother, continue to listen.

You say you are sent to instruct us how to worship the Great Spirit agreeably to his mind, and if we do not take hold of the religion which you teach, we shall be unhappy hereafter. You say that you are right, and we are lost. How do you know this to be true? We understand that your religion is written in a book. If it was intended for us as well as you, why has not the Great Spirit given it to us? and not only to us, but why did he not give to our forefathers the knowledge of that book, with the means of understanding it rightly? We only know what you tell us about it. How

* Alluding, it is supposed, to ardent spirits.

shall we know when to believe, being so often deceived by the white people.

Brother,—You say there is but one way to worship and serve the Great Spirit. If there is but one religion, why do you white people differ so much about it? Why not all agreed, as you can all read the book?

Brother,—We do not understand these things; we are told that your religion was given to your forefathers, and has been handed down from father to son. We also have a religion which was given to our forefathers, and has been handed down to us their children. We worship in that way; it teaches us to be thankful for all the favours we receive; to love each other, and to be united. We never quarrel about religion.

Brother,—The Great Spirit has made us all, but he has made a great difference between his white and red children; he has given us different complexions, and different customs. To you he has given the arts; to these, he has not opened our eyes. We know these things to be true. Since he has made so great a difference between us in other things, why may we not conclude that he has given us a different religion? According to our understanding, the Great Spirit does right; he knows what is best for his children. We are satisfied.

Brother,—We do not wish to destroy your religion, or take it from you; we only want to enjoy our own.

Brother,—We are told you have been preaching to the white people in this place. These people are our neighbours; we are acquainted with them. We will wait a little while, and see what effect your

preaching has upon them. If we find it does them good, makes them honest, and less disposed to cheat Indians, we will then consider again what you have said.

Brother,—You have now heard our answer to your talk, and this is all we have to say at present. As we are going to part, we will come and take you by the hand, and hope the Great Spirit will protect you on your journey, and return you safe to your friends.

Testimony of Friends of Sandy Spring, Maryland, concerning Anna Thomas.

In attempting to gather up the precious evidences of the redeemed state of mind of our departed friend Anna Thomas, we recur to a view of her early years, which were marked with an education, calculated to introduce her into scenes of gayety and fashionable amusement, that were indulged in, until her mind became illuminated by the light of truth, showing her the emptiness of all these things; and as she submitted to its progressive operation, we believe a state of acceptance with her Lord and Master was happily attained.

Her first attack of paralytic disease, was more than three years previous to her dissolution. After recovering from its effects, she retained a very solemn sense of the visitation, and said to a friend, that her mind had been awfully impressed under a sense of it; and expressed with reverence, the favour, that she had felt no alarm.

The next severe stroke of the disease, occurred about four months previous to her death. She manifested the same composed and collected state of mind, as on the former occasion; and in a few days was so much relieved as to resume the important duties of her station in the family at Fair Hill boarding school. But her health evidently declined, and in the early part of the 5th month she was confined to her bed. During this season of great bodily affliction, she expressed many things, truly instructive and consoling to her anxious friends, from which the following selection is made.

"Lord! not my will, but thine be done in all things. Affliction is hard to bear. The Master said, 'I pray thee let this cup pass from me.'" It was then observed to her, that she had been favoured with great quietude and composure throughout her sickness. She replied, "I have felt it, and desire to be thankful for it, the Lord's mercy is over all his works." A friend present observed to her, that it would be hard to give her up, yet the desire was felt to be resigned to the event. She said, "Yes, it will be hard parting; but the time must come to us all; and to be in a state of preparation is all that is worth striving after. I have felt my mind very much composed and quiet, for which I am thankful. This sickness has been very afflicting; but I think I have seen, that all such dispensations are blessings in disguise, and this has been for my good, though a very trying one. I have thought if I should be brought through, I shall endeavour to live more to the praise of the great Creator. I have not been as faithful as I ought to have been; but I hope if I should be continued, that I shall be enabled to leave

all, to follow after the one thing needful. There are times wherein I can say, 'not my will but thine be done,'—but the flesh is weak."

In the course of the following night, when under great suffering, she supplicated thus, "Oh Lord! if it be consistent with thy will, be pleased to be with me, and round about me this night, and grant me patience." She made inquiry relative to the close of a deceased friend, whom she had known and loved, in early life. Some particulars were recited, and after a pause, she feelingly remarked, "She has passed into Abraham's bosom, and received the answer of 'Well done,'—where I hope we shall all rest."

On the return of Friends who had attended the Quarterly meeting in the 5th month, she made particular inquiry respecting Friends' views concerning the boarding school; and on being informed that there appeared to be general satisfaction, she said, "May they in deep humilty and devotedness of heart, be given up to conduct this school; then I believe it will prosper, and be a great thing for this Yearly Meeting. May prayers be daily put up for its prosperity."

During the progress of the disease, she at one time apprehending that suffocation was about to take place, desired to be helped up to relieve the difficulty of breathing, and expressed nearly as follows: "We are all as clay formed by the hand of the great Potter; some he forms more comely than others; but we should not think too much of it, for what is it all; I have seen it as the clay in the valley."

The succeeding day she was more sensible of weakness, thought she felt the approach of death, and said, "My friends do you not think these must

be the chills of Death? my sight fails, and I feel as if I had but a few hours to be with you."

She continued to speak at intervals, and once said, "My friends I want you to pray for me, that my faith and patience may continue through all I have to suffer, to the end. I think this night must close the scene." She again revived, and in the presence of her husband, and other friends, said, "If I am willing to go, I think my friends ought to give me up. I feel neither fear nor dread. I should have liked to have seen my children, but in that I am resigned. I have prayed to be redeemed from earthly ties and connexions; for I have tried them all, and proved them to be perishable, and that true religion is the alone durable riches. I feel nothing but love and good will for all who enter this room; not that love which knows a distinction, but that love which wishes the salvation of the immortal spirit, and its happiness, here and hereafter."

She was favoured to remain composed, and sensible to the last, and departed in peace, the 19th of the 5th month, 1820, aged nearly forty-eight years;—and was interred on the day following, in the grave yard at Sandy Spring meeting-house, attended by many friends and neighbours, with a becoming solemnity.

Testimony of Friends of Sandy Spring, Maryland, concerning Samuel Thomas.

On the removal of our beloved friend, Samuel Thomas, (at a period when, from a view of his increasing usefulness, we were led to conclude that it was but the meridian of his day in the work as-

signed,) we are engaged to notice some of the remarkable changes through which he passed previously to the close of his valuable life.

He was born a member of the Society of Friends, but his situation in life was such as gave latitude to deceptive prospects of earthly happiness, and in the pursuit thereof he forfeited his birth-right, which circumstance he has been heard feelingly to lament, comparing himself to a vessel launched upon the ocean, driven farther and farther from shore, until in imminent danger of being swallowed up by the tempestuous waves of instability. In this awful crisis the visitation of Divine love was renewedly extended to his soul, and, becoming obedient to the heavenly vision, he was favoured with a gift in the ministry, and largely instructed in the mysteries of the kingdom: and in the exercise thereof he was sound in doctrine, weighty and impressive in matter, to the edification of those among whom he dwelt. We believe he was sincerely concerned to do justly, love mercy, and walk humbly before God. He often feelingly expressed, with acknowledgments to the power that had mercifully been with him, a lively hope that, notwithstanding all his wanderings from the pure principle of light and grace, he might so wind up his course as to be found in a state of acceptance in the Divine sight.

Having had deeply to lament his deviations from holy simplicity and circumspection, in life and conduct, very clear and comprehensive were his views, fervent and diligent were his efforts to overcome in himself, and persuade others to avoid the consequent dangers, so desolating in their effects in religious society.

In the early part of his last illness he sent for several of the family into his room. On their entering it he was much affected, and after becoming composed, told them he wanted to say something to them, which he expressed nearly as follows:—"I have been considering the fallacy of human reason, how liable it is to be mistaken in its calculations: I have been thinking a great deal about my dear wife; and though some may be pleased to say, if she were fit to fill her station in this school, why was she removed but to make way for another more worthy? Yet I have seen differently. I believe, when the day's work is done, that nothing can hold us—neither husbands nor wives, parents nor children, houses nor lands, public institutions, nor any other thing; and I believe her day's work was done."

He then recurred to the days of Divine visitation, when his mind was solemnly engaged to enter into covenant with his Maker, and enlarged upon the extraordinary benefit which he believed he had derived, about that time, from reading Samuel Fothergill's sermons and death-bed expressions, repeating the words *he* had used, as contained in that account, and concluded with saying he read them in faith, and had realized in his own experience that which triumphs over death, hell, and the grave. A few days after, when some of the family were about to take leave of him, he desired his love to a friend, repeating it:—"My dear love to him in the everlasting gospel of peace: they may talk of fine-spun works, and fine-spun doctrines, but this is the only thing to depend upon. This is a trying dispensation, but if it be the means of landing me in heaven to-day or to-morrow, it will be a glo-

rious thing." On another occasion he said:—"This is a trying time, but the language is, I will be with thee and carry thee through." And on a friend remarking, that he had been favoured with patient resignation under his suffering, he replied:—"It has been so; it is the Lord's work; his work is going on."

To these testimonials of his comfortable state, we may add that the general tenor of his mind throughout his illness, bespoke an abounding of love to those about him, and frequently, when no words were uttered, it was evident that he was fervently engaged in devotional exercise, and was favoured to enjoy sweet communion of spirit with the Father of spirits.

He departed this life on the 30th day of the 8th month, 1820, aged about fifty-five years, and was interred on the following day in Friends grave-yard at Sandy Spring meeting-house, on which occasion much solemnity prevailed over a large number of Friends, and others who attended.

JOHN LOCKE'S LETTER.

The following letter was sent to Rebecca Collier, after a meeting in London, with a paper of sweet meats, and another for her companion, Rachel Brachon. The great John Locke was at meeting, and took particular notice of them. 'Tis also said that King William the 3d was there, incognito.

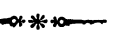
MY SWEET FRIENDS,—

A paper of sweet meats by the bearer, to attend your journey, comes to testify the sweetnes

I found in your society. I admire no converse like that of christian freedom, and fear no bondage like that of pride and prejudice. I now see that acquaintance by sight cannot reach that height of enjoyment, which acquaintance by knowledge arrives unto.—Outward hearing may misguide us, but internal knowledge cannot err: we have something *here*, of what we shall have *hereafter*, to know as we are known: And this we, with other Friends, were even at first view partakers of; and the more there is of this in the life, the less we need inquire of what nation, country, party or persuasion our friends are; for our knowledge is more sure than another's is to us. Thus we know when we have believed. Now the God of all grace grant that you may hold fast that rare grace of love and charity, that unbiassed and unbounded love, which, if it decays not, will spring up mightily as the waters of the sanctuary, higher and higher, till you, with the universal church, swim together in the ocean of Divine love. Women, indeed, had the honour first to *publish* the resurrection of the spirit of love, and let all the disciples of Christ rejoice herein, as doth your partner,

JOHN LOCKE.

Gray's Inn, Nov. 21st, 1696.



Letter from Samuel Fothergill to his Niece, Mary Watson.

Oft, very often since we parted, hath my heart expanded in the tenderest affection towards thee, my beloved Mary, and all the affectionate feelings of a mind solicitous for thy happiness, from the

united ties of nature and Divine love, have been strong within me. Thou hast been the daily companion of my mind. Often have I wished to write thee, and as often hitherto been prevented by intervening avocations, and indeed an incapacity of expressing what I feel, and what I want to say. My experience hath led me to believe, that the higher sensations of the mind flow from the pen or tongue with ease: but there are known to delicate minds certain seasons, when all the powers of language are baffled, and the most copious expressions are very imperfect. For thee, my beloved relation, this is much the state of my mind. Fervent beyond the force of mere nature, are my desires for thy happiness in the most extensive sense of the word, and a hope accompanies my wish that it may be granted thee. Let the language of thy experienced progenitor prevail; let the language of Truth in thy own mind in the cool of the day confirm it—that religion and happiness are synonymous terms. In the name of the God of heaven, set up thy banners on thy entrance into the public walks of life. Seek carefully after the durable riches of righteousness; after the blessing of that hand which builds up families on the solid foundation of unshaken peace, and sanctifies every dispensation, whether joyous or painful. For great is the necessity of having our prosperity sanctified, lest we grow full and forget the giver, and prostitute his favours to purposes repugnant to his design, and our essential peace. Happy the cabin of penury and sorrow, in comparison of the palace of unsanctified affluence. Thy mind happily established in the pursuit of the Divine blessings, will not be unmindful of thy duty as

an individual, nor insensible of thy obligation to fill it up before God and the church. Oh! that now in the bloom of youth, and having before thee the lengthening prospect of all the world calls good, thy mind might be turned steadily and fervently to him who hath called thee by an high and holy calling; that by a religious dedication of all thy faculties, thou mayest be rendered an instrument of good in these days wherein the gates of Zion do mourn.

Thy beloved companion, in an especial manner, claims thy help, thy sympathy and assistance, in the most important concerns. Prudence, economy, and the domestic duties are to be filled up with propriety, that thou mayest sustain the valuable relation, and be adorned with the qualities so beautifully described in Proverbs, 13th chap. 10th verse, and to the end; and above all to promote his truest interest, for which I believe he is at times properly anxious; to go hand in hand up to the house of the Lord, to the mountain of the God of Jacob.

Associate with those amongst you who may strengthen thee in the best things. Be diligent in the attendance of meetings for worship and discipline. Make a point of attending week-day meetings. Evidence to others, my child, that the precepts I have wished to instil into thy mind have not been disbelieved, nor my anxious solicitude for thee an unavailing care. Cherish the affection of thy dear companion with a delicate solicitude. Give him no pain in things seemingly trivial. Anticipate his desires with alacrity; this will secure mutual returns, and establish reciprocal happiness.

Esteem is looked upon as a cold word, in compa-

rison of many others, as relative to conjugal felicity; but if it seem not sufficiently ardent, it is the permanent basis of union. When the short-lived fever of the passions hath subsided, and cool judgment opens its discerning eye, affection—deliberate steady affection, selects that which is estimable as its treasure, and lays a deep foundation to build upon, which stands the shock of future trials, supports through the various tribulations of life, and blesses in every allotment. But where the exterior hath been the chief good, and this not supported with really excellent qualities, short-lived hath the comfort of such been; for no mind can long love the object it cannot esteem. Imagine not, my dear Mary, that I write this from any jealousy of its being necessary for thy guard. I revive sentiments thou often entertainest, and indulge myself with familiar concern, with one I love as a father his child. Give my dear love to thy husband and to dear M. My affection allows me not to be indifferent to her welfare; when I have opportunity I mean to tell her so. I was pleased with thine of the 1st instant, and should be pleased often to hear from thee. I am, my dear Mary, with the assurance of best affection, thy uncle, truly solicitous for thy welfare. SAMUEL FOTHERGILL.

Some account of Jacob Lundy.

"Come and see in what peace a Christian can die." By thus beholding the end of the righteous, we may be animated with endeavours to follow them, as they have followed Christ, in piety and virtue.

Having this for our motto, "let me die the death of the righteous, and let my last end be like his," we may be crowned with hope, and confidence in the all-sufficiency of the heavenly Father's protecting care, of which, we have this promise, that in the fiery trial, he will be with us, and though we pass through the waters of affliction they shall not overwhelm us.

Jacob Lundy was descended of sober, honest, and respectable parents, Jacob and Mary Lundy, of the Society of Friends, members of Hardwick monthly meeting, New Jersey. He was a dutiful and affectionate son, and lived with his parents in much harmony, and in the decline of life, he was a comfort and staff for them to lean upon. May others be engaged to go and do likewise, that they may reap the reward of an approving conscience, which appeared to be his happy experience. Being for some time in poor health, he told his physician to speak his mind plainly, for he did not fear. After he was confined to his room, he remarked to those present, that he did not expect to go out until he was carried out. About two weeks before his decease, he desired to have his children sent for, his step-daughter being one of them, to whom he had extended a parental care, and to whom he expressed himself tenderly, saying, "Dear child, I am very glad to see thee again;" and repeated it twice. He appeared to bear his bodily suffering, which was great, without a murmur,—was very patient and quiet, as though his day's work was done, except bearing the pain of the mortal body; yet sometimes, when in great distress through oppression, he would say, "what can be done? I fear I am not patient enough."

He was favoured throughout with his rational faculties without much change; and, near half an hour before he departed, he fell into a quiet sleep, and drew his breath shorter and shorter, until he expired without a sigh or groan, or the least motion, so calm and [illegible] that death seemed disarmed of his [illegible] this solemn period, his aged mother standing by, bore this testimony, "Why should we wish his stay, seeing his way is made so easy."

He was an example of piety and virtue; and, in early life, was called upon to fill very important stations in the Society. He was for many years, clerk of the monthly meeting. In 1772, he was chosen to the station of an Elder; the duties of which he was careful to fulfil with dignity and uprightness, to the end of his days. In the year 1783, he was married to Sarah, the widow of William Hampton, of Rahway; she being a minister to whom he was an helpmate in her christian exercises; and when she was concerned to travel on Truth's account, he endeavoured to open the way for her to fulfil the work she believed herself called unto, by assisting her freely.

Jacob Lundy also travelled in the service of Truth, on his own concern, to visit Friends in their meetings for discipline. In the second month of the year 1801, he was furnished with a minute of the unity of his friends, to attend a few meetings for discipline, in the remote parts of Pennsylvania.—Again, in 1805, the monthly meeting set him at liberty to attend Redstone Quarter, and the monthly meetings composing it, stating in his certificate, that he was "an elder in good esteem."

He was very diligent in the attendance of all our

religious meetings, those near home, as well as monthly, Quarterly, and Yearly Meetings; encouraging his family also, in this important duty. He was a kind neighbour, and careful over his own house to make them comfortable. He was of a tender spirit, so that, at times, when reading, or hearing others read the Bible, he has appeared to be affected, even to tears. He was ever ready to entertain strangers, particularly those who were travelling on Truth's account, who found him kind and hospitable, to the comforting, as well as refreshing of the weary, so that oft times, the visitors and the visited have had to rejoice together, feeding, as it were, at the banqueting table of heavenly love.

He was born the 30th day of the 7th mo. 1751, and departed this life the 22d of the 3d mo. 1806.

Reflections.

"I charge you, oh ye daughters of Jerusalem, that ye stir not up nor awake the Beloved, till he please." To the newly awakened mind, this caution seems peculiarly applicable, for how often is there manifested a want of *entire cessation* from that creaturely activity, that self-love, which would seek to stir up, or call into action, *in its own will and time*, those pleasurable sensations, which result from the sensible presence of the Beloved. Did not the blessed Jesus bear this testimony to his disciples, to those who would have a *more public* manifestation of the works which were wrought through him: "My time is not yet come, your time is always ready." And when he had thus said, we find he abode *still* in *Galilee*, a state of littleness, of depen-

dance. If then, our blessed pattern, He in whom dwelt the fulness of power, *felt* and *bore testimony* that of himself he could do nothing, should not all those, who would be his followers, seek to do likewise, and in all seasons of strippedness, in all seasons of the far withdrawing of the blessed presence, endeavour after that state, wherein there is no *wish* to stir up or awake the Beloved *till He please.*

"*Study to be quiet*, and turn thy mind *inward.*" It is in this state alone, that we experience a renovation of strength. It is as we are engaged to *seek unto* a God *nigh at hand*, that we are permitted to find him, to be refreshed with his presence, and to know of a truth, "Give what he will, without him, we are poor, and with him rich, take what he will away." "Seek after a present God, a God nigh at hand." May all the energies of the mind be directed here—may this be the *primary* object of pursuit. "Seek and ye shall find." This word of promise, every seeking mind shall know fulfilled in its own experience, to its unspeakable comfort. How many are the blessed promises. How many the gracious invitations, extended to the children of men. "Turn ye, turn ye, from your evil ways, for why will ye die, oh! house of Israel." An invitation, plainly shewing us our free agency—turn ye, for *why will ye die;* we are called to work out our own salvation, and power is given us therefor. Of *ourselves*, truly we can do nothing, but as there is a willingness *to act in the might afforded*, we shall of a truth find strength sufficient for the fulfilment of the day's work, even to answering the end of our creation, by glorifying God and enjoying him forever. J.

FRIENDS' MISCELLANY.

No. 4.] ELEVENTH MONTH, 1834. [Vol. VI.

BRIEF ACCOUNT

Of the Life and Writings of James Moore, of Sadsbury, Chester County, Pennsylvania.

James Moore was a son of Andrew Moore, concerning whom a short memorial was published in vol. 4th, p. 26, of this work. He was born in or about the year 1716, and came from Ireland with his parents in 1723. They settled at Sadsbury, where James resided during the remainder of his days. He appears to have been concerned for the promotion of righteousness and truth in the earth, as well by the use of his pen, as by his more public labours in society. From the essays and memorandums left by him, the following memoirs and views are selected.

In the winter season of 1756, he says, his mind was often brought under deep concern and thoughtfulness, on account of the distresses that seemed to hang over the land. By the encroachments of the inhabitants upon the lands of the natives, with other causes, a bloody war ensued, and many of the inhabitants were slain or murdered in their houses, and others taken captives. The thoughts of these things, and hearing, at times, of so much human blood being spilled in this once peaceful land, deeply affected him. He believed these calamities were

suffered to occur on account of the sins of the people. Under this close exercise, he was engaged in selecting some paragraphs out of the Scriptures by way of dialogue, setting forth the unlawfulness and inconsistency of outward war, and destroying one another, as being repugnant to the law of Christ.

This essay might have been useful at that day though chiefly composed of Scripture quotations. The occasion of the Indian war having passed away, and many other valuable treatises on the subject of war having been written and published of latter years, render it unnecessary to bring this into public view.

James Moore was at this time in the station of an elder, but, in the spring following, being engaged on a committee with other Friends in visiting families, his "mouth was first opened in public for the cause and honour of God and his Truth."

While engaged in writing on the subject of war, he says, there was a proclamation issued by the governor of Pennsylvania, for a general fast to be observed by all societies, which deeply affected his mind; and, letting drop the concern he was engaged in, he collected a large number of paragraphs out of the writings of the prophets and other parts of the Scriptures concerning fasts, circumcision, offerings, and set days—to which he briefly added some of his own sentiments on those subjects.

The closing paragraph of this essay may be considered an epitome or summary of the whole, being as follows:—

"This is our faith, that the outward ordinances and ceremonial performances of the law, are ceased, and that the spiritual performance of them ought to

be observed in each of our hearts and souls, now in this gospel day."

"Therefore, let all professing christianity be awakened, and consider whether their faith be in Christ, yea or nay; and whether they prefer the new Jerusalem above their chiefest joy, and Sion's prosperity before any worldly delight. As we thus come individually to have our sincere desires and breathings to God, for the promotion of his glory, we shall be as bright lights in the world, and as a lamp that burneth which cannot be extinguished. That the brightness and glory of this most excellent gospel day may, more and more, break forth, and the comeliness and beauty thereof appear, and shine forth among the children of men universally, is the sincere desire and breathings of one who wisheth the salvation of every soul.

JAMES MOORE."

It appears that he travelled in the service of Truth, as a minister, but how extensively we are not informed, as we have seen or heard of no Journal of his life and travels, nor any memorial or testimony concerning him; but the following memorandum shows the continued concern of his mind to be usefully employed in doing good.

"In the winter season of the year 1780, I being weakly in body, and not of ability for exercise as formerly; also, being mostly confined in my chamber, and the time seeming tedious, I betook myself to reading, and carefully read over the Old and New Testaments. Having my pen in a trembling hand, I took out some particular passages through the whole for my own comfort and satisfaction, and

to have both mind and body employed in some agreeable exercise. At times, I made some small additions and remarks, especially on the prophecies of Ezekiel and Joel, which I thought seemed to point out, in some degree, the sorrowful distressed state of North America, with a lamentation for Pennsylvania in particular, and likewise some advice to my beloved children."

The Scripture quotations, or selections, occupy more than five sheets of paper, closely written. His remarks on the prophecies of Ezekiel and Joel, in reference to the state of North America at that time, being short, are as follows :—

"Upon taking a view of the present distressed state of America, the Lord's faithful children can do no less than acknowledge the justice of God, in pouring forth of his righteous judgments upon the inhabitants of this land, for the wicked abominations committed by the people in many and various respects.

Notwithstanding we have, many of us, been faithfully warned one year and time after another, for many years past, by the faithful servants of the Lord, proclaiming in our ears the dreadful day that was approaching, if we did not amend our ways, and forsake the evil of our doings; and that we were in danger of the judgments of heaven being poured forth upon our once peaceful and highly favoured land.

And likewise threatenings, time after time, and one season after another, in divers and various respects. In particular, there have many instances appeared, pointing to a famine in our land, sometimes by lice, soon after the grain is up; sometimes

by innumerable multitudes of worms, as if they would destroy the grain when in the blade; and sometimes by hail, frost, blast, and mildew, even when it has come to greater perfection. And after we have gathered it into our stack-yards and barns, how is it permitted to be destroyed by mighty swarms of flies, which sometimes rise off the grain with such a cloud as it is awful to behold.

All which clearly points out to me that heaven is displeased with the inhabitants of this land for their ungodly deeds, and for disobeying the known principle of Truth in their own hearts.

Even the bread for upholding of our mortal tabernacles is often threatened to be taken from our mouths; and now, at this very time, the sword is permitted to be unsheathed, to the destruction of thousands.

Are not these things, and many more, of sufficient weight to bow the proud spirit of man to the dust? And, instead of letting the mind be carried away through the lust of the flesh, the lust of the eye and the pride of life, and walking in the evil imagination of their own hearts, that they might be covered with shame, and lay their mouths as in the dust before the Most High.

By thus coming to a sincere acknowledgment and forsaking of our sins, we might have a well-grounded hope that the Lord, in his own time, would withdraw his judgments,—send his mighty armies of insects from amongst us,—sheath the sword that has been dyed with blood, and spare his land, and pity his people.

If this should be our happy lot, a remnant of the Lord's truly begotten children might have cause to

say, "Fear not, O land; be glad and rejoice, for the Lord will do great things." Be glad then, ye children of Zion, and rejoice all ye that fear the Lord, for he will do great things; for great is the eternal name of our God, and we will trust in his mighty power.

A Lamentation for Pennsylvania.

O Pennsylvania! how art thou to be lamented! how hast thou broken thy covenant, and departed from thy first love! When thou wast young and little in thine own eyes, and willing to serve the Lord, thou wast greatly beloved of him, and he planted thee as his pleasant plant among the loftiest streams, and by the water brooks.

And thou wast as the garden of America, yea, as Eden, the garden of the Lord; and his salvation was as walls and bulwarks round about thee. Thy land and thy fruit-trees produced their increase, and thou was beloved among the nations. How did thousands and tens of thousands of their inhabitants leave fathers and mothers, and the land of their nativity, and flock unto thee as the doves to the windows! So glorious was thy name in foreign countries, and thy fame spread from sea to sea.

Thou wast blest as with the dew of heaven, and filled with the fatness of the earth, and the Lord thy God whom thou served, took delight to dwell in thee. Yea, thou didst sit under thine own vine, and under the shadow of thy own fig-tree, and there was none to make thee afraid; but even the heathen did administer unto thee.

There was no nation, country, or kingdom, to be compared to thee for the excellency of thy privileges;—justice and equity being the frame of thy

government, by which it was first established and set up.

This was thy situation in the days of thy youth; when thou sucked sweetly at the breasts of consolation, and partook of the living streams of life that flowed from the city of thy God, thou wast dandled upon the knee, and brought up as a tender child.

Yet, notwithstanding thou wast sown with good seed, while men slept, or in a season of unwatchfulness and darkness, the enemy that envied the prosperity of Truth, and the peaceable habitation of God's people, sowed tares also among the wheat. As thou grew in years, and became advanced with the blessings of heaven, then began the tares to appear among the wheat; then began pride to sprout in thee, and covetousness and haughtiness took deep root; then began the spirit of worldly grandeur to covet heavenly places,—even God's habitation; then didst thou forget the Lord, that had done so much for thee, and praised the gift more than the giver, and worshipped the gods of gold and silver, the work of man's hands, as did Israel of old.

Oh! Pennsylvania! thou degenerate plant—take thee a view of thy lamentable condition; turn over the leaves of thy life, and see how thou art degenerated; how thou art separated from thy first love, and from that almighty arm of power, that first settled thee, and planted thee in this wilderness land! Read over the lines of thy beginning, and take a view how thou flourished in the days of thy youth, and in the spring of thy year! How green and beautiful was thy appearance in the eyes of other nations, when thy delight was in the law of thy God, and his delight was in thee!

But now, is there not a lamentable change to thee? Is not thy lovely spring season turned into dismal winter storm? Is not thy beautiful greenness withered away, and thy rejoicing turned to mourning?

Oh! thou province of Pennsylvania! that was much exalted, how art thou fallen! how art thou to be lamented! how is thy pure gold become corrupted, and thy choice silver become dross! Is not thy beauty withered away, and thy glory become as a fading flower? Is not the roaring of the cannon and the rattling of the drum often heard in thy borders? Yea, sounds that would have been dreadful in thy once peaceful land.

Oh! Pennsylvania! and thou city of Philadelphia, thy metropolis! how beautiful didst thou appear in days past! how didst thou flourish, for a few years like a willow by the water brook; a pleasant and delightful situation; thy buildings high, and thy streets broad. But now, take a view of thy inhabitants, and many of those that dwell within thy walls, and behold their common conversation and conduct among one another, how they are imitating other nations in grandeur and superfluity, many running into extravagancy beyond their ability, to appear great in the world, and making others suffer on their account.

Are not the female sex, who ought to be adorned with modesty, and clothed with a meek and quiet spirit, continually looking after and bowing to some new fashion or other; spending their precious time in fitting and dressing off the poor body, in order, as they may think, to look amiable in the eyes of others? Are they not going from house to house

and from one sumptuous table to another, eating and drinking, and too much spending their precious time, in fulfilling the lustful desires of the flesh? And when they walk out into the streets, their dress and address is such as would astonish a humble mind to behold; for they appear to aim at such grandeur as if the earth, the Lord's footstool, was scarcely fit for them to tread upon.

And is it not too customary for thy men to drink wine and other mixed liquors in bowls, even to excess? which is an inroad to all gross wickedness. Thus are they caught in the devil's net, and give up to perform his service, in cursing, swearing, lying, defrauding, speaking evil one of another, horse-racing and gaming of many kinds.

Oh! Philadelphia, and thou province of Pennsylvania! hast thou not been guilty of all these, and many more grievous and abominable sins? so that the blackness thereof has reached, as it were, to heaven, and thy iniquities have been brought into remembrance before the Most High?

Look now, in the day of thy distress, and consider how thou art spending thy days, and whether thou art serving God, or serving the prince of the power of the air, that works in the hearts of the children of disobedience—for his servant thou art, to whom thou yields thy members servants to obey.

Hast thou not seen many of thy rich and spacious dwellings become desolate, and the people like a prey? Doth not thy land mourn to see so many of her young men slain by the sword, thy fine buildings plundered, and many burned with fire, and thy widows and fatherless children mourning? Are not thy horses forcibly taken from the stalls, and thy

cattle and sheep from the fields, thy barns p dered, and the produce of thy lands taken to port the anti-christian practice of war, and t struction of men's lives?

Yet a remnant of thy peaceable inhabitants groan under oppression, are travailing in spirit clothed with mourning, being deeply concern heart for thy everlasting welfare and peace.

Awake, therefore, out of thy sleep; cast works of darkness and put on the armour of Then shalt thou know, as it were, a new heave a new earth, wherein dwelleth righteousness will thy superfluities be removed, which have creeping in from thy youth; then will pride, ousness, and haughtiness, which have been downfall, be trodden down in thy streets, and room thereof thou wilt know a state of humility the love of Truth. By these, the ornaments of pride will be brought down; thy fine silks costly clothes will be little thought of; thy sumptuous tables and grand attendance will be more moderate, and thy spacious houses and rich furniture afford thee little pleasure, because thy greatest light will be in the law of thy God.

Therefore, O Pennsylvania! let an awaken call be once more sounded in thy ear. Return thy first love; look unto the rock whence t wast hewn, and to the hole of the pit whence t wast digged, lest the visitation of the Almighty withdrawn, the harvest pass over, and thou be gathered. Wherefore, now, break off thy sins righteousness, and thy transgressions, by show mercy to the poor. If so be, the Lord, in me

may be pleased to restore to thee again the days of tranquillity and peace as in the beginning.

JAMES MOORE.

4th of the 3d mo. 1780.

Some Advice to my dear and affectionate Children.

I feel a concern to rest upon my mind for you, my dearly beloved children, to put you in remembrance, and encourage you in your spiritual travel Zion-ward.

You know it hath been my lot, for some years past, to tread in the path of affliction and bodily weakness, yet I have this testimony to bear for the honour of Israel's King;—that in all the several stages and dispensations of my life, I never had such clear ideas and bright discoveries of the joys of heaven, and of that never-fading crown of glory which is laid up for the righteous, as at such times, when under affliction and bodily weakness; so that I have remembered the saying of the psalmist, "Before I was afflicted I went astray;" and also of the inspired apostle, that, "all things work together for good to them that love God." And I do believe it has been through mercy that I have been visited with affliction, in order to draw my mind from the too anxious pursuit of the perishing things of this world.

And now, my dear children, according to the course of nature, in all probability I must leave you shortly; therefore, my earnest desire and prayer to Almighty God is for you, and in tender love I warn, exhort, and caution you, to keep your eye single to the Lord; and, above all things, endeavour to promote the exaltation of his ever-blessed Truth upon

the earth, in your day, age, and generation. Be valiant soldiers for his great cause, and turn your backs in times of trial, for the Lord will your leader.

I have often thought it is through the goodne heaven that these outward temporal losses crosses do come upon us, in order to draw minds and affections from these lower enjoyme and place them upon things divine, and of a sublime nature.

In bowels of love, as a tender parent, my mi concerned for you, earnestly desiring that you give up your names, and have them recorded in book of life. Be willing to be searched to the v bottom of the wound by the word of God's ete fire, for it will destroy nothing but what is corr and of a poisonous nature to the spiritual life. will only destroy the dross and the superflu part; therefore give up all as a free will offerin that is contrary to his holy will; that that is for t fire, let it be consumed by the fire; and that that for the sword, let it be slain by the sword of h mouth; and that that is for the famine, let it be f mished, that God over all may be glorified in an by you. Thus, nothing will remain but that whic is pure and without mixture, and which will stan you in stead at that awful moment, when all the en joyments of this perishing world will be but as dro and as dung.

As you come to enjoy this quiet habitation in th Truth, Oh! how will you shine in this dark an gloomy age, like stars in the firmament of God power! My heart rejoices to think there is a rem nant that are bowed in their spirits, willing to pu

their shoulders to the work, and to stand as pillars in our Sion; and that you may be of that number is what I greatly desire.

I seem like a vessel wanting vent, while I unbosom myself to you, in giving you a hint of what presseth upon my spirit; my eyes are ready to run down with water, and my poor trembling hand can scarcely write what comes in my heart, in order to set forth the tender love and regard that I feel towards you in relation to your everlasting welfare, with desires, that when our concluding moments shall come, and we must bid adieu to all things here below, we may meet again in that glorious habitation, where he that cannot lie hath promised, by the mouth of his prophet, to give "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness;"—where the wicked will cease from troubling and the weary will be at rest; all tears of sorrow will be wiped from our eyes, and nothing will remain but joy and gladness, and that forevermore.—This is the lot of the righteous through all ages and generations of the world. Amen.

Therefore, my dearly beloved children, whatever you do, whether you eat or drink, marry, or are given in marriage; whether you may be about your lawful callings, and in an especial manner, when you are gathered in your religious assemblies to perform divine worship—let all be done in the fear of God, and to the honour of his glorious name. Then will your words be few and savoury, accompanied with a steady decorum in your families; your actions and deportment being as way-marks to your

offspring through your pilgrimage in this troublesome world.

This will be the way to surmount the present afflictions and trials which may be permitted to come upon you, whether inwardly or outwardly, for the trial of your faith;—ever looking, as through a prospective glass, to that joy unspeakable and never-fading crown of glory in the end and conclusion of your days. That this may be your happy lot, and that your last days may be your best days, is my earnest desire and prayer for you. JAMES MOORE.

James Moore's Testimonies concerning his four deceased Wives: beginning with a short Account of his first Wife, Ann Moore; the manner of their coming together; her last sickness and death; with a word of Advice on the subject of Marriage.

When I was in the twenty-fourth year of my age, I had some thoughts (if it was the Lord's will) to alter my condition into a married state; and having heard of Ann Starr, daughter of Jeremiah and Rebekah Starr, being a sober, religious young woman, I went to see her. I stayed but a short time, yet, observing her modest, innocent deportment, my affections seemed, in some degree, drawn towards her.

After my return home, the thoughts of entering into a married state were brought deeply under my consideration; having seen and heard of so many miscarriages by people being rashly and inconsiderately joined together. The thoughts of their unbe-

coming manner of living bowed my mind with awful desires to the Lord, that if it was consistent with his will that I should alter my condition, he might be pleased to provide me a suitable companion. As I spread my cause before him under a deep exercise, so I was willing to wait his time. The consideration of such a weighty undertaking, which I apprehended was one of the greatest in this life, often engaged my desires to know the Divine will, whether to proceed any further on that account or not. So after about three months remaining at home, he was pleased to open my way, and I found a freedom to acquaint her with my proposals. And from that time forth we proceeded in an orderly manner, until we were joined together in marriage.

Ever blessed be the name of the Most High, who was pleased to hear my petitions, and to answer my request in this matter, far beyond my expectation, or what I could ask for. She has since told me, that it was much after the same manner with her, that she had desired she might never alter her condition, unless it was the Lord's will to provide her a suitable help meet. And I have a full assurance that the Lord will hear the petitions of those that truly look unto him for counsel; and whether they be joined in that weighty affair of marriage or not, he will be their director.

As my dear wife and I came together in love, so we remained and lived in love until the day of her death, which was upwards of twenty years, and the Almighty blessed our endeavours both spiritually and temporally. She was a dutiful and loving wife, tenderly sympathizing with me in times of probation, affliction or distress, either inwardly or out-

wardly, often giving me a word of comfort in the needful time. To her offspring she was a tender-hearted mother, and their eternal happiness was often her request. She loved all, would do good to all, and her charity abounded to all, but in a particular manner to the household of faith. Her affections seemed to be bound in love, and nearly united to her friends. She was very serviceable in the neighbourhood, not thinking hard at any time, if health permitted, to go to any who were in distress, if she could be of any service; and her endeavours, under Providence, often proved successful, for she often made use of many things which were helpful to the relief of her fellow-creatures. When at home, she was very industrious and careful about her lawful business, both of her own and of my concerns, that nothing might go to loss.

She was a diligent attender of meetings, both on first and other days of the week, as also monthly, Quarterly and Yearly Meetings, when she was of ability; being of a deep, weighty and grave deportment when there, and often, in reverent fear, concerned in public for the welfare and prosperity of the church and people of God. She was also active in the discipline, having a godly care that nothing might be wanting, through her neglect, in order for the cleansing of the church, and promoting the glory of God. She was likewise a lover of the unity of the brethren in the bond of peace.

Towards her latter end she would often give me hints, that she thought her time here would not be long; but as she saw it so nearly affected me, she seldom said much; yet it was, in some measure, a weaning time to me. For some months, she appeared to

have had a clear sight of her dissolution being at hand, by her making all necessary provisions, and giving directions to her sister what should be done; as likewise by a writing under her own hand, by way of a will, of which she informed me, about two or three days before her last illness, and that she thought she should not get over it, but said she was resigned to the will of God, whether life or death. She continued satisfied and cheerful until she was taken ill on fifth day afternoon, the 6th of the 8th month, 1761. She remained in a weak, low condition, until third day evening following, when the fever seemed to affect her head, so that she became somewhat delirious; yet, through the mercy of God, I do not remember that any unbecoming expressions dropped from her lips; but the tenor of her discourse, even when her natural understanding was thus somewhat impaired, was in a great degree tending towards her future happiness, and the salvation of mankind generally. A short time after, she seemed to get some ease, and fell into a sleep till near three o'clock, when she quietly departed without sigh or groan; and I have no doubt she has entered into endless joy and peace with God, "where the wicked cease from troubling, and the weary be at rest." "Blessed are the dead which die in the Lord, from henceforth; yea, saith the spirit, that they may rest from their labours, and their works do follow them."

She departed this life the 12th of the 8th month, 1761, and was buried on the evening of the day following, in Friends' burying ground at Sadsbury, aged forty-three years and a half.

I have particularly mentioned the manner of our coming together, principally, that if this account should fall into the hands of any that are, or may be about to engage in that weighty affair of marriage, they may not rashly, or inconsiderately join together: but when any thing of that nature is in view, that they may maturely and weightily consider it, and lay it before the Almighty, while it is yet in the bud. And to such, whether male or female, I may say, let not thy affections be drawn away, until thou hast the mind of Truth uniting with thee in thy proceedings. As thou art careful thus to put thy confidence and trust in God, I am persuaded he will open thy way, and enlighten thy understanding, to see whether thy undertaking is agreeable to his will or not; and if not, then it will be more easy to nip the bud, than to break off a strong branch.

But if the Almighty approves of thy undertaking, and thou art sensible in thy mind, that it is consistent with his will for thee to proceed, then, in the next place, see that thou hast consent of parents or guardians; and if it is the Lord's will to join you together, the consent of godly parents or guardians will be readily granted, which may be to you a great comfort in times of exercises or trials that may afterwards attend you.

In the next place, take care that thou proceeds orderly in the fear and counsel of God, in the accomplishment of thy undertaking, agreeable to the good rules and order of the church; that so thy marriage may not be in or by the will of man only, but of the Lord that hath joined you together. So may your last days be your most comfortable and best days; that, when you are summoned home, being

clothed with the robes of righteousness, your souls may ever live to praise the Lord God and the Lamb, over all blessed for ever and ever more. So be it saith the soul of one who wisheth for the salvation of mankind universally. JAMES MOORE.

8th mo. 24th, 1761.

The following letter was sent me by my loving wife, when I was on a religious visit to Friends in Virginia and Maryland, to wit:—

My dear heart,—In the bowels of unfeigned love and tender affection, I at this time salute thee, and hereby give thee to understand that, through Divine Providence, I have hitherto been preserved in health beyond expectation, and likewise our children have had their health; for which I have reason to be humbly thankful to Almighty God. Therefore, my dear husband, I hope these may find thee in the same condition; but, my dear, through Divine assistance, I have resigned thee up as much as possible; so I hope the Lord, who is ever merciful to his obedient children, will keep thee near to himself, and preserve thee in every needful time; for we have an unwearied adversary to war with. Hoping this may be satisfactory to thee to hear of my welfare, I conclude, and remain as I have reason to be, thy affectionate wife, ANN MOORE.

Sadsbury, 2d of 5th mo. 1758.

Another letter, written when on her last visit to Friends in Lancaster, as follows:—

Dear heart,—In love I salute thee, and hereby give thee to understand, that I got to Peter Worrow's the night after I left thee, and am in health

as usual, for which I have reason to be thankful. So, hoping these few lines may find thee in the same state of health, and our children also, I crave the assistance of thy spirit, that we may labour together in the unity of the one spirit, which is the bond of peace, though absent in body. I conclude with love unfeigned to thee and our children, thy affectionate wife, ANN MOORE.

3d of 4th mo. 1761.

The following exhortation to her children is taken from the latter part of her last will :—

"My dear children, fear the Lord, and love your tender father ; be willing always to take his counsel, and to honour him in his old age, that the blessing of honouring a father and a mother may be your portion, and that you may live long in the land."

After living a single solitary life for upwards of three years, I was again favoured with a near and dear companion, namely, Mary, the widow of Thomas Atkinson, of Bucks county—for whose memory I have the following testimony :—

As it pleased the Lord in his infinite goodness, once more to favour me with a companion, so I have to believe she was of his own pointing out.—And now in his wisdom he has seen meet to separate us again ; for the Lord giveth, and the Lord taketh away—and blessed be his name.

This I may say, that the way of our first acquaintance, and coming together, was to me, remarkable; and I verily believe, as I have often thought, that it was the Lord's doings, and marvellous in my eyes. And since kind Providence hath been pleased to fa-

ur me with such an help-meet, in gratitude for the vour, and for the tender affection she manifested me and mine, I can do no less than leave a brief :count of her virtuous qualifications, with which the ord in mercy was pleased to adorn her.

It is said, "the righteous are taken away, and no nan layeth it to heart," yet they "shall be had in verlasting remembrance" with him, before whom ve must all appear. Of my dear wife I may truly ay, her tender care over me and mine hath been reat. Her solid deportment and exemplary conduct, both at home and abroad, were edifying; her words being few and savoury, seasoned with the salt of the kingdom. She was of a cheerful, sweet disposition, although her countenance was grave and solid.

Her moderation appeared in all things, both in respect to eating, drinking, apparel, and whatsoever else she was concerned in. Being largely favoured with the ornament of a meek and quiet spirit, she was well esteemed by most, if not all, who were acquainted with her. Her mind was not easily moved either with prosperity or adversity. In regard to a livelihood here, she was industrious, when of ability, not spending her time in idleness; but more especially she was diligent to gain an inheritance hereafter. And the Lord, in his infinite mercy, was pleased to commit to her charge a gift in the ministry, which, I often thought, she kept too much from shining, so as to give light to the whole house and family of God's church and people. But she was deeply concerned, and dwelt under a reverent fear (as she often told me) lest she should be too forward. But when she gave up to the requirings

of the holy witness of Truth, she generally spoke as one having authority, and like the good householder, brought forth out of the treasury things new and old. I verily believe, her secret travail and labours of love, both at home and abroad, will be to some like bread cast upon the waters, that will return again after many days.

I may safely say, she had the true marks and qualifications of a minister, for she was, in a great degree, blameless, sober, and of good behaviour; no striker for the greatest fault, but generally bore it with patience and meekness. She was not greedy of filthy lucre (as she termed it) in comparison of that eternal weight of glory, or heavenly treasure. She was no brawler, nor lifted up with pride, but one that ruled well her own house, having her children and household in subjection with gravity. Her prudent conduct and wholesome advice, seasonably given, often kept her children both in subjection and fear; for she abhorred deceit and hypocrisy, and with a double tongue she had no unity.

She was a diligent attender of meetings, both for worship and discipline, at home and abroad, when of ability, being remarkable for humble waiting therein.

Her last sickness was a lingering consumption, with something of a dumb ague, which wrought together to bring her towards her dissolution, notwithstanding sundry necessary means were used for her relief, but to little purpose. Thus she continued near a year, until at length she was confined to her bed. And although her outward man or mortal body was fast passing away, yet her inward or spiritual man evidently grew stronger and

stronger, and the eternal light in her shined brighter and brighter. Her chief concern seemed to be for the everlasting welfare and prosperity of the children of men.

During the time of her illness, she gave many lively and affecting cautions, both to her children and others; of which I was in part a partaker, being mostly with her. She warned and exhorted them to prepare for such a time as that, and not have their work behind hand; often saying in a humble manner, "what an awful, bowed people we ought to be."

About five weeks before her departure, being very weak, she wrote a few lines to her son Thomas, as follows:—"My dearly beloved child, I am now in a poor state of health, not knowing that I may ever see thee again, but I am willing to let thee know my mind concerning thee. I cannot write much, but let it sink the deeper in thy mind. My prayers have been put up, day and night, to Almighty God, for thy preservation, and my advice to thee hath been frequent, as thou knowest. I think I may say, I have done all that I can. I have discharged my duty, and am clear on thy account."

A few days before her decease her son was sent for, and she told him in a very affecting manner, that she had said all she could say, and had done all she could do for him; and also again expressed her clearness in regard of her duty on his account. To a friend who came in to see her, she said, "I am glad to see thee, for I have often thought of thee. I see something good in thy countenance, and I want thee to improve it. It is a fine thing to be prepared against death comes, so as to have nothing to do but

to die." At another time, her daughter-in-l coming into the room, she beckoned to her to down, then took her by the hand, and, as a ves filled with love, she said, "I love thee; be a go girl, and the Lord will bless thee."

The evening before her departure, being first-da there came many friends to see her, and she ear estly beholding them, requested that they might down together, and wait in God's fear, in true lence. After a season of waiting in holy awe, n withstanding she had been scarcely able to spe above her breath, but being divinely favoured that time, her tongue was loosed, so as to leave h last testimony and dying words after this manner: "Friends, if you love God, he will love you; bu if you do not love God, how can you expect to beloved of him? If you would gather your fam lies more frequently, and sit down in his fea drawing your minds from this world to wait in tr silence, then you would grow in the Truth." S said more to the same effect, in a tender, awful ma ner, desiring that they might remember her word which I believe made a deep impression on mar minds.

After this seasonable and edifying time, she d sired friends might withdraw, for she found s was growing weaker, and thought her dissoluti was near; yet lay in a quiet composed frame of min being resigned to the will of God, and not afraid die, the terrors of death (as she had often said) bei taken away. She also said she found nothing as hindrance to obstruct her entrance into the glorio kingdom of rest and peace. She had often request that I might freely give her up, and not mourn

her, saying, I had but a few days to stay behind her; and encouraged me to faithfulness. She likewise desired friends might be still and quiet at her departure, being sensible to the last moment; and thus quietly finished her course, and ended her day's work in the day time.

Let me never forget the hand that brought us together, and the favour that heaven bestowed upon me; and let me leave these few lines in remembrance of thee, thou that wast dear to me in this life. Let me now condole my present situation, for thou art gone; O thou hast paid the debt of nature; thou that I much preferred before myself in piety and virtue; thou that wast my help and comfort, my counsellor and near friend; thou that wast often concerned for my everlasting peace, and wast my chief delight in this world, my bosom friend, and one that I preferred before all transitory enjoyments whatever. For, I may truly say, that her chief concern seemed to be to meditate in the law of the Lord day and night: and, although she was taken away as in the prime of her days, yet she seemed like a shock of corn cut down in its season, or like fruit fully ripe for the kingdom. And I have good reason to believe she is entered into the full fruition of eternal joy and felicity; into the holy city, the new Jerusalem, whose builder and maker is God, there to praise, worship, and adore him forever; and there let her rest, saith my soul. Amen.

The foregoing testimony I leave in truth, to the honour of God, and the memory of my truly beloved and dearly affectionate deceased wife, and companion in the Lord.

She departed this life the 13th of the 7th month,

1766, and was decently buried in Friends' burying ground, at Sadsbury, on the 15th of the same, aged forty-five years and nearly nine months—we having been married together about one year and three quarters. JAMES MOORE.

As I have heretofore given some account of my first two beloved companions; now, although deprived of the use of my pen by a palsical disorder, and old age, yet I think it my duty to leave some short hints of my last two beloved companions.

On the 4th of the 5th month, 1769, I again joined in marriage with Ann, the widow of Nicholas Newlin, of Concord, Chester county, who was favoured with a gift in the ministry.

She departed this life the 19th of the 10th month, in the year 1789, in the seventieth year of her age, we having been married together about twenty years; and I can do no less, in justice and gratitude to her memory, for the tender love and regard she had to me and mine, than to give a short account of her qualifications and conduct.

She was a plain, virtuous, religious, and sober woman, hating pride and superfluity, and not greedy of filthy lucre. She loved the Truth, and the friends of it, and was a diligent attender of our meetings, when health permitted.

The evening before she departed, some of my children came to pay us a visit. She appeared cheerful and pleasant as common, eat her supper as usual, and in the night awoke once or twice, but seemed as well as she usually was, until after daybreak. A little before sun-rise, as we were in discourse, she seemed to fall into a sweet sleep, and the

first that I discovered her being amiss was by a moan. I spoke to her, but she made me no answer; I then looked on her countenance, and saw she was just departing; I called up my children, and in a few minutes she departed this life without moving hand or foot. I conclude, in short, she was to me a dearly beloved wife, and, although my loss is great, yet I trust it will be to her everlasting gain.

Again, on the 9th of the 3d month, in the year 1791, I was united in marriage with Ann, the widow of James Williams, of Sadsbury, Chester county. After having lived together above ten years, she departed this life the 21st of the 9th month, 1801, in the seventy-third year of her age.

She being a weakly woman, had been afflicted with the asthma, at times, for many years before our marriage. As she advanced in life, it increased upon her until her close. About three weeks before her decease, her disorder became so violent, that she could not lie down, but was obliged to sit up night and day; and in that condition quietly departed this life without sigh or groan.

I believe she endeavoured to live at peace with God, and with all men. She loved plainness, and had a testimony against superfluities, pride and high-mindedness. In a few words, she was a religious, virtuous woman, and a tender companion to me, in my advanced age.

The foregoing I have signed with my own hand, being now the 10th day of the 2d month, 1803, in the eighty-seventh year of my age.

JAMES MOORE.

ACCOUNT OF WILLIAM HUNT.

A view of the religious exercises and labours of faithful Friends, has sometimes had a good effect in stimulating others to diligence in attending to the same divine rule, and minding the unfoldings of the same heavenly light, which enabled those worthies to run the race that was set before them with acceptance, and to close their pilgrimage with the brightest prospects of immortal felicity. That divine grace which appears unto all men, teaching us to deny ungodliness and the world's lusts, and that we should live soberly, righteously, and godly, will do little for us, unless we take heed to it, and strive to conform to its instructions; but when our attention is fixed on it, and our obedience to it keeps pace with its illuminations, we increase in the experimental knowledge of truth,—and advance from a state of weakness to a state of strength and establishment, from whence we are not easily moved. When this attention begins in the early stages of life,—before we have been led astray by the captivating influence of worldly allurements,—of evil habits and injurious customs,—much difficulty is thereby avoided; and the mind is prepared to move forward in that highway to holiness which is opened before us, unshackled by the trammels of passions "wild and strong."

In the life and character of William Hunt, of Carolina, we have a remarkable instance of the beneficial effects of early dedication to the impressions of divine grace. His parents were emigrants from New Jersey, and were connected in relationship with the Hunt, Harvey, and Woolman families, of Burling-

ton county. They settled at Manoquacy, in Maryland, where William was born about the year 1733. It is related, that in his very childhood he was sensible of the Lord's tender dealings with him, and when about the age of eleven years, he had remarkable openings in viewing the wonderful harmony of the works of creation. He appears to have been diligently attentive to these early illuminations; and when a little turned of fourteen years of age, he received a gift in the ministry.

In the history of Friends, divers instances of such early appearances in the ministry are noticed; most of them, however, have been considered as rather premature. James Parnell, soon after the rise of Friends in England, was an extraordinary instance, in which the vigour of manhood was exhibited at the age of sixteen or eighteen, that was astonishing. He is represented as powerful in his preaching, and his writings are standing monuments of intellectual strength and intelligence. William Hunt was evidently in possession of an uncommon mind—and showed in early life much of the mental vigour of riper age. A friend who knew him well, says, "he appeared in the ministry when a youth, and his labours therein were of good savour." His qualifications were considered extraordinary—his wisdom was equivalent to long experience, and his unspotted character placed him on that eminence, usually assigned to the experience of age. His preaching is described to have been "powerful and impressive," and he is reported to have said, when engaged in a religious visit, "that his concern was to be devoted to the service of Christ so fully, that he might not spend one minute in pleasing him-

self"—and that his example was correspondent therewith. So careful was he to wait for the clear manifestations of the Divine will, and to move in accordance with it, that his ministry had a baptizing effect upon his hearers generally; and such was the interesting nature of his communications, that the audience listened with unwearied attention for two, three, and even four hours.

A few memorandums were preserved of parts of his public testimonies, which may furnish some idea of his manner of preaching.

Henry Post, of Long Island, states—"At a monthly meeting held at Flushing, in 2nd month, 1768, William Hunt, toward the last of his testimony, when about to take leave of us, appeared to be zealously concerned for his friends and brethren that kept men and women in bondage, signifying his mind travailed for their redemption—and expressed the following words: 'I verily believe the jubilee year is near at hand; and I desire those that have them may not put it off for their children to set them at liberty; for we know not what our children may prove to be. Therefore I earnestly desire that none may put it off beyond the appointed time: for if they do, I am firmly of the mind they will be plagued, as sure as ever Egypt was for retaining Israel.'"

Robert Bratlin relates—"The 18th of 2nd month, 1770, at a meeting at Centre, in North Carolina, William Hunt in his testimony, which was extensive at that time, after earnestly exhorting us individually to examine our foundation whereon we had built, or were building, and in urging the necessity of such an examination, had the following predictive

expressions: 'For,' saith he, 'the Lord will visit this land with his judgments, and then it will be known who hath built upon the sure foundation, and who hath not. For, in that time of deep trial, the hypocrites, formalists, and nominal Quakers will not only suffer, but many will perish and come to nought: whilst those who have built upon the sure Rock of ages will be preserved by him in the midst of those trials, as it were in the hollow of his hand. And there are many grown, and now within the audience of my voice, that shall see these times come to pass.'"

John Hunt, of New Jersey, mentions, at the Quarterly meeting at Haddonfield, 22nd of 3rd month, 1770, "William Hunt spoke in a most wonderful and powerful manner a long time—his first words were—'There is a voice extends itself from the east to the west—to the north and to the south, and it proclaims the marriage of the King's son, and of the Lamb's war.' At a meeting at Evesham, the 31st of same month, William Hunt signified he was sensible of a great and dark cloud that covered the people. 'He that loveth the world, the love of the Father is not in him,'—was part of the subject of his discourse. He also mentioned a belief that the time drew near in which the Truth would spread, and shine more gloriously; though there might be a time of probation and trial first—and he thought the man was grown that would live to see it." The 18th of 4th month, at Upper Springfield, he charged us to note it down, that he said he had but little hope of this present generation; but it was his belief, the next generation would make a better progress in the Truth; and that he thought there were some present

who would live to see it. At a monthly meeting in Philadelphia, 26th of the same month, he told them that the man's part, or creaturely part, had no right to meddle with the business of the monthly meeting; neither could it do any good. He said there was an appearance more like lawyers in a court of judicature, than a solemn assembly in a meeting of discipline.

The 1st of 5th month, 1771, William Hunt embarked at Philadelphia, with his intimate friend Thomas Thornburgh, as his companion, on a religious visit to Old England. His labours in that and the adjacent countries were satisfactory to Friends. In the 9th month, 1772, he died with the small pox, at Newcastle-upon-Tyne. The following account, written by Elizabeth Coates, who attended him in his last illness, furnishes a lively evidence of the power of Truth prevailing, as he approached the close of his pilgrimage.

Last Expressions of William Hunt, taken by Elizabeth Coates, who attended him in his sickness.

On the 28th of the 8th month, 1772, brother King sent his son to bring me to James King's, at Newcastle, in order to meet my dear friends, William Hunt and companion; but I was much concerned when I got there, to hear that dear William had kept his bed all that day. Next morning, finding him very ill, he said, "Dear Betty, I have longed much to see thee, and if it had been the Master's will, should have been glad to have been in a better

ate of health, to enjoy thy company." After a ile, he said, "It will be a sore trial upon my poor mmy, (meaning his companion) if I am taken y now." I answered, "I hope thou hast no apehension of that." He said, "I don't know,—hen I wait, I seem quite closed up." At another me, he expressed, "I can see no way open from wcastle; the manner of my being cast here seems nderful to me"—(they having intended for another port)—"but," added he, "my mind is quite tent." My husband came that evening; and the t morning, there being none in the room but us, said, after some pause, "The Lord only knows w I have loved you from our first acquaintance, longed for your growth and establishment in the essed Truth; and I now feel the same, renewed esh." He exhorted us to faithfulness and diligence, much desiring that we might come up in our ty, and fill the places intended by Providence, ing careful to lay up treasure in heaven; saying, What would thousands of worlds avail me now?" the afternoon he inquired for my husband, and d, he wanted to ask a favour of him, which was leave me to nurse him a while—to which he consented.

On third-day an eruption appeared, which proved be the small pox, and they being of the confluent ind, made us apprehend great danger; but all along is mind was preserved remarkably calm. He said, "One would wonder all the world did not seek after a quiet mind, it's such a treasure now." Not only did great peace attend him, but also his patience and fortitude were truly great; yea, sometimes I thought his victory was so complete that there seem-

ed no impatience left in his nature; but all was resignation to his Master's will. At one time he said, "Its enough; my Master is here." At another, "My Master won't leave me now, if I mind him." Under the feeling of a load of bodily affliction, he said, "He that laid the foundation of the mountains knows this; if he please he can remove it."

He would not suffer his much beloved companion to stay with him, when he knew it was the small pox, but desired he might go to Joseph King's, at Kenton, though he said he was a choice nurse, being very affectionate; but Morris Birkbeck could supply his place, and he was so happy as to think I furnished that of his dear wife, in nursing. James King and his wife spared no pains nor expense, had a skilful physician called soon after he began, who gave constant attendance, and did, (I doubt not) his utmost to restore him; and with his judgment William was well satisfied, but said, "they are all physicians of no value, without the great Physician." I said, "I know thy dependence is upon him;" he answered, "Entirely." One time asking him how he did, he answered, "I am the better for having thee with me; we partake with each other every way." Some of the family going to meeting, he said, "I hope my dear Betty's service here will be as acceptable." I observed to him, we could not get to be so resigned as he was; he said, "Do your best, and leave it." At another time, with great composure, he said, "The Lord knows best; I am in his hand, let him do what he will." A few days after, leaning upon Morris, he said, "Don't be alarmed at what I am going to say; I have a request to make, that if I am suddenly taken away, thou wil

:o my dear wife, and let her know all is well; also to my children to improve the hints I equently given them for their conduct, while with them, and since." Observing me to do my power, he said, "The Lord refresh thy for thou hast often refreshed this body. Thou atched this house completely, and whether I die thou wilt get thy reward." He asked ut going to rest; I told him I should not leave hat night; we would both stay with him.— ," said he, "will you watch with me one more?" which indicated to me he did not ex- iany. On asking him how he felt himself, he 'I am here pent up and confined in a narrow ss. This is a trying time, but my mind is it all." I often perceived praise and sweet y in his mind, when few words escaped him. ird-day he often asked what o'clock it was, aid, "When shall I be released?" At night ver increased upon him, and being restless, he 'I want to be settled. Dear Betty, when shall ettled?" We were anxiously concerned that liction might be shortened, and it did not con- long; but Oh! the strength of his mind, and livinely supported in the midst of this conflict, e triumphantly said, "Truth reigns over all." oon after quietly departed in great peace, about o'clock on fourth-day morning, the 9th of the onth, 1772.

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further evidence of the religious concern and ises of William Hunt, the following letters n by him are introduced.

Letter from William Hunt, to James and Ann Mitchell.

Salem, near Boston, 13th of 12th mo. 1767.

Dearly beloved friends,—

Precious in the sight of the Lord is the fellowship of his children, and sweet their remembrance one of another; because the odour of his ointment sends forth a fragrant smell. This my joy is full in every remembrance of you, in that love which first gave birth to the covenant of life in our spirits, making them truly one, in the pure hope and feeling of gospel power. In this we have had a near union and sympathy, with full assurance that the Lord Almighty hath called us out of darkness, into the true light of his dear Son; through whom we have seen wonderful things, and unutterable. We have likewise sorrowfully to behold the deluge of apostacy that covers our Sion, as with a thick cloud. But, dear friends, in Goshen there is light; which makes the dwellings of Jacob beautiful, and the tents of Israel goodly.

We have had a very pleasant journey;—came to Mystictown, near Boston, on seventh-day night, and next morning came to Salem. I dont know but we shall go to Cases, without having another meeting. This day, as I sat in meeting, a language passed thro' my mind, Hasten,—hasten to visit my seed through the land, that thou may go where I send thee.—Whether this be to the grave, or to a distant land, I leave;—only petition the great Name to preserve me worthy to do all that he hath allotted me, so that I may be fit to be gathered home, in due season.

Dear youth, the affectionate feeling of my spirit towards you, I shall never forget, but often fervently desire that you may come into the house of the Lord, to behold the beauty of true holiness forever. I conclude, with mine and companion's dear love, your (often very poor but) true friend,

WILLIAM HUNT.

To John Hunt, of New Jersey.

1st month, 1771.

JOHN HUNT,—Dearly beloved cousin, whom I often remember in the pure seed, with secret strong desires, that thou with thy dear wife may be kept under the humbling hand and refining power of Truth, till the glory of his great work is finished, and you know an enlargement of heart, and opening of understanding in the heavenly mystery of his kingdom. With affectionate regard, I salute you, little children, in the greatest haste—farewell.

To Peter Harvey.

London, the 2d of 6th mo. 1771.

Peter and Mary Harvey,—my right dear and inwardly beloved relations, not only by consanguinity, but by the internal seed, and heavenly birth of immortal life, shed abroad in our hearts; thro' which we are joined in the holy union of soul, far transcending all outward connexions;—to you is the salutation of my very dear and true love in the heavenly mystery. By these you will understand, that thro' favour, we are safely arrived in London, having had a short and comfortable passage; though my dear companion was very sick for two weeks, so that his

life was in suspense for some time, but afterwards got better. We got to our lodging in London in twenty-eight days after we parted with you. It is with sweetness and affection, I often think of and remember your united love, regard, and willingness to join me in the holy cause of Truth. The Shepherd of Israel, the Preserver of men, will be your keeper, shield and buckler, to support and enable you to persevere the residue of time in holy fear. Though many, very many are the clouds of thick darkness that overspread our hemisphere; yet when we consider, he hath his ways in the clouds, and that thick darkness is his covering,—having chosen him for our portion, we may say, "Though we walk in the valley of death, we fear not evil, for he is on our right hand." May it become the deep and humble concern of your minds, beloveds in the seed of life, to press with unwearied diligence after this assured confidence in Him who hath so richly manifested himself unto us.

With love unfeigned to your family, cousin John, Job, with their wives, and all relations who may ask after us, with Sarah Bunting and Meribah Fowler, I subscribe myself your affectionate cousin, being only absent in this little frame.

My companion joins in the offers of love to you all.

To John Hunt.

Liverpool, 1st mo. 10th, 1772.

John and Esther Hunt,—My right dear and well-beloved little cousins, it is with feeling nearness and uniting regard, I now salute you;—desiring above

all things, your steady obedience to the Truth as manifested by the witness thereof—not in any exalted notions, or high imaginations, but in the low vallies of deep humility, where the seven mysteries are unsealed, and the counsel and purpose of true wisdom respecting us is opened in a very intelligible manner. By which, when attended to with integrity and firmness, strength is received adequate to every trust reposed, so as to come up in a faithful discharge of the same—the reward whereof is peace, and the running of rivers of joy by the fertile banks of Shiloh's fountain; where the soul drinks deep draughts, is refreshed, and grows strong. Being brought to the Shepherd's tent, it feeds on heavenly bread, and becomes well disciplined in its warfare as a good soldier, able to endure hardness and trials for Truth's cause.

I desire that this may be your happy experience, dear children, amidst all the crowding cares and cumbering concerns of a perishing world, which fades as a flower, and is seen no more. It is with sweetness and satisfaction I often remember you and the pleasant moments we had together; while length of time and a distant land have not in the least diminished, but rather increased the cordial notes of celestial converse, in a language not easy to write with pen and ink. But you, I trust, will be instructed in a school where you can read the character of true friendship in other lines.

I am, with my dear companion, well; he joins in love, which concludes me your very affectionate friend and cousin,

WILLIAM HUNT.

P. S. Give our very dear love to cousin Robert

and wife,—salute Aaron Wills and his wife, cousin Samuel Stokes and wife, and others who ask for us. Farewell.

To Robert Willis.

Mountmelick, Ireland, 3d mo. 15th, 1772.

Dearly united friend, fellow-labourer, and companion in the hope of the gospel,—we very dearly salute thee;—having frequent remembrance of, and deep sympathy with thee, in thy stepping along.

It is with grateful acknowledgment to the Preserver of men, we may inform thee, we are in health; and our lives, in the pure seed, as yet for a prey.—Though deaths are oft, and trials very many, yet He in whom wisdom and knowledge remain, is still near; and I hope will be near *thee*, in all thy journeying,—to divide the way for thee through clouds and thick darkness.

Dear Robert, be encouraged in thy service. My spirit unites, and feels with thee therein, that the Lord owns thy labours of love to his heritage;—and he will still own, as we gather deep in the gift to him, waiting for his work to come up in the mystery, with the true stamp and seal.

Hoping, if the Lord will, to see thee at London, shall conclude with affectionate nearness, thy little, younger brother in the love of Truth.

WILLIAM HUNT.

TO THE MEMORY

Of Thomas Ross, of Wrightstown, Bucks county, Pennsylvania, who departed this life at Holdgate, near York, in England, the 13th of the 2nd month, 1786. *Composed by his son.*

Thus ends the man, who, privileg'd to pass,
The destin'd date of three score years and ten,
Devoutly spent the gracious loan in praise,
And ardent labours for the souls of men.

Through many a bitter conflict, sorely won,
From strength to strength, victorious, hast thou pass'd,
But light etherial gilds thy setting sun,
And heaven rewards thy labours at the last.

Oft, in sweet converse, have I heard thee say,
"The end crowns all,"—then add, "May God sustain,
And keep me in the true and living way,
Nor let me lose the Christian in the man."

How oft bewail infirmities, that drew
Thy erring feet out of the narrow path;
And, at the time thou didst thy prayers renew,
Confess'd thyself to be the child of wrath.

Thy life, through this probationary scene,
Was like the ocean, toss'd by furious storms;
But, near the port, thy sky was all serene,
And not a cloud thy peaceful mind deforms.

Faith, half absorb'd in vision, hails thee home,
And bears thy soul aloft from guilty pain;
Lost in the glorious hope of bliss to come,
A blest communion, and an endless reign.

He who sustain'd thee through life's stormy sea,
And rais'd thy drooping head above the wave,
Now, in the needful hour, revisits thee,
And shows himself omnipotent to save.

What wonder then, thy praise incessant flows!—
Praise, the sole, universal theme above,—
Exhaustless theme! that no cessation knows,
Thro' all the boundless realms of light and love.

Sometimes, with pitying, retrospective eye,
Downward, on sinful mortals wouldst thou look,
And oft, methinks, I almost heard thee cry,
Pardon them, Lord, or blot me from thy book.

Not sway'd by pride, from thy own sphere to move,
In thy own measure only did'st impart;
Content to render to the God of love,
That grateful sacrifice—an humble heart.

But who can tell what pains thy virtues cost?
What days of penitence, and nights of pray'r?
Right hands cut off, right eyes pluck'd out, and lost?
Rich trophies these—and only won in war!

The world,—the flesh,—and satan in the van,
Great principalities and powers, suppress'd,—
Too great, alas! for feeble, fallen man,
Did not, O Lord, on thee the burden rest.

Aided by thee, see the poor pilgrim move,
In slow gradation, thro' the humble vale;
Tho' to detach and draw him from thy love,
See all the powers of darkness him assail.

And often, sore beset on every side,
No ray of light to lead the eye to thee,
Distress'd, dejected, and without a guide,
The Christian waits, thy saving pow'r to see.

Not like the world,—thy meliorating treat,—
Thy wine put forth, at last, is ever best;—
So may our hearts with cheering ardour beat,
To gain an entrance at the port of rest.

And such an heart was thine, to whom the muse
Would consecrate this pledge of filial love;
Thy soul refining, as refin'd thy views,
From flesh releas'd,—triumphant soar'd above.

Methinks, I saw thy guardian angel stand,
Prepar'd to waft thee thro' the etherial road,
Rejoicing to fulfil the high command,
And introduce thee to the throne of God.

'Tis thus, indeed, thy end is amply crown'd,
Tho' sown in tears, thy crop is reap'd in joy;
Fled are thy sorrows,—heal'd is every wound,—
No fears torment thee, and no cares annoy.

That praise which here delighted—there transports,
And elevates thy soul to raptures high,
When seen the order in the spacious courts,
Of Him, whose throne is fix'd above the sky.

There pleasures pure, and wonders ever new,
In sweet succession open on the soul,
And unremitting streams of bliss shall flow,
When these inferior subjects cease to roll.

But, while I contemplate the exalted theme,
Oh! let me not forget my station here;
Nor vainly cherish the delusive dream
Of conquests won, and vict'ry, without war.

Pain is the harbinger of endless joy,
And death, the gate that opens to the skies,
Affliction is the school of the Most High
To teach the fool,—and wiser make the wise,—

To rouse the soul that, o'er the yawning pit,
In dreadful slumber, wastes the present hour,—
To awe the bold,—and make the proud submit,—
That all may praise, and wonder, and adore.

But while devoted to a father's name,
The muse, this humble tribute would bestow,
Oh! may my life be found as free from blame,
My thankful heart, with equal ardour, glow.

That, when the curtain is about to drop,
Which opes the wonders of the future scene,
My joyful soul like his, may rest in hope,
And on the eternal Rock of ages, lean.

Thomas Ross was a native of Tyrone, in Ireland, and came to America when a young man. He settled in Bucks county, where he became a member among Friends, and for many years was acceptably exercised in the ministry. His preaching is described to have been lively and edifying. But his religious labours were not confined to these public services; for he was frequently concerned to impart counsel and admonition in a more private way, especially to young people, for whom he manifested a paternal solicitude, that their attention might be directed to that all-sufficient grace in the heart, and that by constant watchfulness and prayer, they might be preserved from the vanities of the world, and from all the dangers to which they were exposed. He went to England in 1784, on a religious visit. After spending about two years in this engagement, he died near York, in the seventy-eighth year of his age. An interesting account of him is preserved in the memorials concerning deceased Friends, published in Philadelphia, in 1821.

TRUTH EXALTED.

Many years ago, a case was tried in Philadelphia court, in which a boy of about ten or twelve years old, was brought forward to give in his evidence. His testimony was important, as he had been an eye witness of the transactions of the contending parties. When the oath was about to be administered to him, he said he could not swear. The person who brought him as a witness, was then asked whether he was a Quaker, or whether his parents were Quakers? The answer was, they were Presbyterians, and they had told him never to swear. The boy scrupulously adhered to his parents commands, and therefore refused to take an oath. At this simple relation, embracing the principles of strict obedience to parents, the court was at a stand what course to take. But it immediately occurred to the mind of the discerning judge, that where so much integrity and sincerity appeared, an oath was unnecessary; and, waiving the forms of law, he ordered the boy's testimony to be taken, without oath or affirmation. The weight of his evidence, in the minds of the jury, appeared such that they gave a verdict on his testimony.

What a noble instance of filial obedience! and what a powerful testimony to the force of Truth, superior to the supposed sanction of oaths and imprecations! What dignity in the presiding judge, to respect parental instructions, and filial integrity; and to dispense with the ceremonies of custom, or law, for the sake of obtaining simple truth, unstudied, and unaffected by the terrors of perjury!

How greatly it would add to the mutual confidence and happiness of society, if such instances of the care of parents, and the obedience of youth, were multiplied, till they became general! "Yea," would then "be yea," and truth would need no addition to make it more true—assertions and relations of witnesses might be received with confidence, as matters of fact, that needed not the confirmation of oaths, affirmations, or any other imprecations whatever. The doctrine of our Divine Law-giver would be better understood; and that when he enjoined on his followers to speak the truth, it was the "whole truth, and nothing but the truth;" for "whatsoever is more than this," or added to it, in order to make it more true, "cometh of evil"—and ought to be avoided, as being among those "idle words," for which an account must be rendered in the day of judgment.

EDUCATION.

To promote the objects of a good education, it is necessary to guard the youthful mind from the influence of pernicious company; it is also needful to restrain children from reading improper publications: but, as children are social beings, they should have associates; as their minds are expanding and craving mental food, channels should be opened for their acquiring that which is wholesome, that which is profitable, that which is rational and substantial. Hence, it is obviously necessary that the care and riper judgment of parents and tutors should be exercised in the choice of books suitable for the

ge and capacity, and calculated to promote the ob-
ects of a good education. When we add to this the
nportance of having their first impressions of the
ight stamp, because they are generally lasting, it
dds to the weight of obligation on our part.

TO A FRIEND.

Oh! suffer me once more to write,
And ventilate the rising thought,
As free expression brings to light
The matter with which mind is fraught.

How far and wide the spreading pest
Of worldly wisdom and applause,
Is marching through from east to west,
To nullify God's righteous laws!

What can be done? The suff'ring soul
Learns patience,—leaning on his breast,
In faith—his power will wrong control;
And in this confidence is rest.

For, as he governs on his throne,
The heartfelt sigh assails his ear;
He feels the deep, unutter'd groan,
And sees the pensive, falling tear

Shed for his cause; and if we mourn,
And with its suff'ring, suffer too,
The cross to self,—if humbly borne,
Sweet streams of comfort will renew.

I've seen the spring with verdant shoots,
With flowers and blossoms, rich and gay,
The golden harvest, crown'd with fruits,
To cheer the trav'ller on his way:

The autumn soon approaches fast,
And stormy clouds, and frost, is seen;
And yet, through these, and winter's blast,
There's here and there an evergreen.

And oh! may we, by saving grace,
Retain a greenness to the end;
His universal love embrace,
Whose arms of mercy wide extend.

12th mo. 1833. H.

LINES

From John Baldwin's Diary.

The Lord my secret thoughts doth know,
And he can them supply.
This is my faith—in this I grow,
And on this Power rely.

"Be not faithless, but believing,"
Said Jesus Christ, our blessed Lord;
A glorious promise we're receiving,
While our faith is in his word.

Dearest Lord, my soul adores thee,—
The praise is short, that I can give,
For blessings, which I am unworthy,
And by which I daily live.

There's not a day that passeth o'er,
But I receive much good from thee;
May I thy mercies still implore,
And ev'ry day, more thankful be.

FRIENDS' MISCELLANY.

No. 5.] TWELFTH MONTH, 1834. [Vol. VI.

SOME ACCOUNT

Of the Life and Travels of Phebe Speakman.

Phebe Speakman was the daughter of John and Ann Scholfield, and was born in Bucks county the 16th of the 7th month, 1739, old style. At about the age of twenty-two years, she removed to Chester county, being furnished with a certificate from Buckingham monthly meeting, to that at Concord. She afterwards was married to Nathan Yarnall, and the 5th of 3d month, 1775, was recommended as a minister by Concord monthly meeting;—having appeared in that capacity some considerable time. The next year she made a religious visit to New Jersey, Long Island, and New England. In 1779, her husband died; and in 1781, she married a second time, to Micajah Speakman, of Concord. In 1796, she embarked on a religious visit to Great Britain and Ireland:—in which engagement she was from home upwards of four years. After her return, she made a visit into Connecticut in 1801. A few years before her decease, she was a member of the monthly meeting at Uwchlan, and resided in West Nantnel township, Chester county. Her bodily and mental powers became much impaired towards the last of her time. Having reached the ninetieth year of her age, she departed this life on the 16th of the 8th month, 1828; and was buried at Uwchlan.—

The following Journal of her exercises and travels, may be interesting to those who are engaged in like manner as she appears to have been, duly to discharge every religious obligation, and through obedience, to obtain an evidence of divine approbation and acceptance.

In perusing these memorandums, in peace and prosperity at home, the thoughtful reader can hardly fail to observe the persevering dedication of a delicate female, in the discharge of her apprehended duty, even when "wars and rumours of wars" were spreading in the land. And though an interval of a number of years is passed over in silence, before she was liberated to perform a religious visit to England, &c. yet her lively zeal and interest in the welfare of society, appear to be unabated. This divine energy and travail for the prosperity of Truth, appear to have influenced her, when the infirmities of nature were such as might seem inadequate to the labours of her exercised mind. While we mentally view her, in England, Ireland, Scotland, and Wales, assiduously engaged to raise the standard of Truth among the members of our society, it may be profitable for us to consider how far we are deficient in living up to that standard, at home. It may also be well to inquire whether we are individually improving, and industriously occupying, those talents committed to us, not only for our own profit, but also for the help of others, and the promotion of truth and righteousness in the earth, in our day.

JOURNAL.

Account of her visit to New Jersey, Long Island, and New England.

Having drawings in my mind to visit Friends eastward, in company with my husband, Nathan Yarnall, I set forward on the 1st of the 5th month, 1776, and rode twenty-five miles to Philadelphia. Crossed the river, and went to Chesterfield monthly meeting, and thence to Nathan Wright's. Here Rebecca Wright joined me as a companion, and we were at Haddonfield meeting on first-day, morning and afternoon. Next day rode to Woodbury, and had a meeting there. Dined at Mark Miller's, where I parted with my kind, affectionate husband, he returning home. It was a season of close exercise to us both; but, as we believed it to be in the wisdom of Providence, we were enabled to give up each other, and took leave in endeared affection. The two following days, we had meetings at upper Greenwich and Pilesgrove, and dined at Daniel Bassett's.

At the latter place we heard that some English ships of war were come up the river to, or near Wilmington, and that they and the provincials had an engagement. We heard the cannons roar, for some time before we left Daniel's house, and for several miles on the way. I think we heard them several hours; which occasioned many serious reflections to pass through my mind. The thoughts of war so near us seemed very awful, and I remembered my poor family at home.

That evening we came to Josiah Miller's, where we heard that the engagement had not destroyed

many lives on either side. Yet, when I considered my family, nine miles from the place on one side, and myself but ten, on the other side, it did not look likely I should see any of them that season, if ever; and it affected my mind with heaviness. It was also a time of great mortality, in these parts. We were informed that five persons were buried in one day, at a burying-ground belonging to the Baptists; and one lay sick in the house where we were. The thoughts of taking the disorder, so near home, and no likelihood of seeing my dear husband, came close under my consideration, and I felt much sympathy with my family left at home: yet I had renewedly to believe, it was not in my own will that I was separated from them; which was a stay to my mind. So, recommending them, with myself, to Divine protection, I rested pretty quiet in my spirit.

Next day we rode five miles to meeting, and on the way, saw many men gathering under arms. Also in the afternoon, saw a company marching, with their flag up, and drums beating before them. Yet my mind was preserved still and quiet;—a favour which demands the return of gratitude.

From Salem, the 9th of 5th month, wrote to my dear husband as follows:—I feel a sympathy with thee and my poor family, now when trials seem to be so near, and thou art left in care to struggle without me. We see, in the few days since we parted, that there is a great alteration. Such is the roaring of the cannon, as has not heretofore been heard within our peaceful land, and which, no doubt, thy ears have heard as well as mine, we being about an equal distance from the scene of action, though on opposite sides. The commotion here is very great. On

our way to meeting to-day, we saw numbers of men gathered under arms; and this afternoon a company marched by us. Thus the storm which has been long threatening, seems to be rising higher, and drawing nearer. Yet be not discouraged nor disquieted; for there is a resting-place that can never be entered by storm nor tempest, nor disquieted by the overturnings that shake the earth. May thy confidence and mine be placed therein. I hope that Power which has hitherto been our support, will not leave us; yea, I have faith to believe he will never leave nor forsake us, if we are careful to walk before him with a perfect heart.

Now, though we are outwardly separated, so that we cannot enjoy the company of each other, yet I hope we shall remember one another, in that near affection and sympathy in which we have lived together: and in that love felt when we parted, may we often offer up supplications for each other's preservation. I have renewedly to believe it is not in my own will, but from a persuasion of duty to my God, that I have left thee, my dear, and all my near connexions. My mind has been preserved in a good degree of calmness and resignation, although it is a very mortal time in these parts, in addition to the trying circumstances and commotions already mentioned; but my health is rather better than when thou left me.

Perhaps thou may meet with trials,—it is the case with Friends here, by reason of the soldiers sending for provisions; but I hope thou wilt be favoured with best wisdom to direct. Stand fast in the liberty which Truth gives, and bear thy testimony faithfully; and then, if sufferings come, no doubt strength

will be given thee: and Oh! how willingly could I bear a part with thee, either in loss of estate, or in sufferings of body, if this should fall to thy lot!

I conclude with my kind love to thee and the family, thy affectionate wife.

We then had meetings at Upper and Lower Alloways Creek, and called to see James Daniel. Thence to Greenwich meeting, morning and afternoon. At this place, the people were in great consternation, mustering together under arms, in great numbers, although it was the first day of the week. They gathered so near the meeting-house, that it was a very unpleasant sight. Next day, accompanied by Richard Wood, we rode twenty-five miles to Isaac Townsend's, by the sea side; and the day following had a meeting at Cape May. Thence we travelled to Great Egg-harbour, and had meetings at the lower, and upper house. Truth, in those parts, is at a very low ebb; yet I have a secret hope it is rather reviving in some minds. Dined at Japhet Leeds', and crossed Little Egg-harbour river, being four miles over. We then travelled on to Barnegat, Squan, Squankum and Shrewsbury; at all which places we had meetings. Through most of them, my lot was to sit in great poverty of spirit, and much weakness. Indeed, such is the state of meetings, that the Seed lieth very low, and I have often said in my heart, "By whom shall Jacob arise? for he is small," and greatly despised by many; and even those that are looked upon as standard-bearers, are ready to faint.

Next day we rode about thirty miles to Jacob Shotwell's, where we met with our friends, David Ferris and John Parry, whom we were glad to see.

Attended Rahway meeting and went to New York, crossing three ferries in our way. Thence to the Quarterly and Yearly Meeting held at Flushing, on Long Island; which began on fifth-day, and ended on the next second-day. To me it was a very suffering time. After this we crossed at White-stone ferry, and had a meeting at West Chester, on the main land. It was indeed an exercising season; the Truth lies so low, and professors are so much settled on their lees, that the poor travellers often have laborious work. We next had meetings at Mamaroneck and Purchase. In those parts, Friends have many negro slaves, and religion seems much eat out. My labours in some of these meetings was not soft, but terrible to the rebellious and disobedient; yet sometimes had a word of consolation to the weary traveller.

The 2d of the 6th month, 1776, being the first day of the week, we were at a meeting at Richard Hallet's, in Connecticut, and had an afternoon meeting with Friends at Richard Titus's. My mind was very low and distressed, in a sense of the oppression which the Seed is under in those parts; and my heart groaned because thereof; so that sometimes I was ready to conclude I could hardly endure the laborious task I had in those parts. But again I witnessed my strength renewed, so that hitherto I have been preserved from fainting; and sometimes have fresh cause humbly to be thankful to the Father of mercies, in that he doth not forsake his depending children, in their sore exercises.

The practice of slave-keeping amongst many under our name, has sometimes brought me very low; for the great sin of keeping slaves has appeared more

plain to my understanding, than ever before. I felt it as I sat in the Yearly Meeting at Flushing, before I knew there was a Friend possessed of them; and I had, after long reasoning and fears, to tell them that their hands were polluted, and their fingers defiled with the gain of oppression. However sorrowful it is, I found, in divers meetings afterwards, that there was too much occasion for this language. So close has been my exercise on account of slavery, that at times, I have found my mind straitened so as not to have freedom to partake with those Friends who hold slaves.

Next day, we set off for Rhode Island, and travelled through Connecticut to John Collins's, at Hopkinton. We were three days in passing through a Presbyterian country, where we saw not the face of a Friend. At Hopkinton we again met with David Ferris and John Parry, and John Alsop from Long Island. After being at an appointed meeting there, we had a meeting at Westerly; which was chiefly made up of other professors. When meeting was over, I requested the members to stay. They were but few, and we had some close, exercising labour amongst them; in which I had satisfaction, so far as to clear myself. In these parts, Friends are so much declined and fallen away, that there seems, at present, but a very gloomy prospect; and I had to tell them that if they were not more faithful, they would be laughed to scorn by their neighbours, and would be set aside.

Thence, taking meetings at Richmond, South Kingston, and Lower South Kingston, we dined at Thomas Hazard's, and crossed to Canonicut, and Newport, on Rhode Island, where next day began

the Yearly Meeting, which continued till the 19th of the 6th month. Although the meeting was large, it was a trying time, by reason of disorders having spread amongst the professors, and even among some of the foremost rank. Thus, the head being sick, occasioned the hearts of many to be nigh fainting. Yet, though this was the case, there was a visitation extended, in loud alarms to the rebellious, but to the obedient, like dew to the tender plants. And I have a hope that some of them will remember it, at times, while they have a being.

Here, we parted with our kind friend, Charles Brooks, who had accompanied us from Shrewsbury, also with John Alsop, both of whom had been very serviceable to us. Next day crossed the ferry to Little Compton meeting, thence to Acoaksett and Center. At the latter place, there was such a great gathering of people, that they could not get into the house; so the meeting was held in an orchard hard by, where some climbed up, and sat in the apple trees; but it was mostly silent. We then had meetings at Newtown and Accushnet. The last five were mostly silent, and I entirely so in all, except a meeting for business. We then went to Bedford and lodged at Joseph Rotch's, and next day to a monthly meeting at Aponegansett, which was large, and much was spoken, in a very close, searching manner.

Early next morning we embarked for Nantucket in a vessel, of which Samuel Starbuck was master. We had the company of many Friends, and a fine passage; the distance sixty miles. We got well in before night, and went to William Rotch's. The two following days we visited some families; then

came on the Yearly Meeting, which was large, but the people were very much settled down at ease; they, however, had some tender visitations, invitations, and warnings extended to them. The Yearly Meeting ended on second-day; after which we attended their monthly meeting, and went over to the main land, where, taking a meeting at Falmouth, we attended the Quarterly meeting at Sandwich. It was not very large; but things here were very much out of order, and the spirit of the discipline much departed from. My companion and I visited the men's meeting, and were enabled to lay before them the necessity of more care and diligence on that account. Here, we took leave of our beloved friends, David Ferris and John Parry, they intending for Smithfield Quarter, and we for Hampton.

On first-day, the 7th of 7th month, we were at Yarmouth. Thence we went on to Pembroke, where we had a meeting among a mixed multitude; in which I was led to speak to one or two individuals, to their and my own satisfaction. Dined at Ephraim Otis's, whose wife was under religious exercise. She was one of the persons particularly addressed in the meeting, but was not in membership with Friends. She told me the exercise of her mind, and that she had strong desires her state might be spoken to; and it was, much to her satisfaction. In the afternoon, we rode eighteen miles to a tavern, but could not have lodging there;—so we got lodging at a church minister's, (so called,) who lived near by, and was very kind to us, as were also his wife and daughters.

Next day we rode to Boston, and had a meeting. On our way, passed through Roxbury, where we

saw scenes of desolation, the buildings being much defaced. In the afternoon crossed the river, and saw the hill on which the English army and the Provincials had had a battle. We also saw the place where Charlestown stood, and had been a pretty large town; but now presented a scene of desolation;—not one house was left standing, but all thrown down. Such have been the destructive effects and calamities of war, in that place.

Then, taking Lynn monthly meeting on our way, we went on to Hampton, where we attended the select Quarterly meeting on seventh-day, the 13th of the month. The Quarterly meeting ended on second-day following, and the next day we were at a meeting at Newtown. Then, taking meetings at Newberry, Almsbury, and Dover, we reached Elijah Jenkins' at Berwick. Next day, being first-day, attended two meetings there; then travelled two days to Royalton, where we had a small meeting; being a newly settled place. The house we lodged in was covered with bark, and the meeting house was a mere shell made of boards, admitting plenty of air, without door or window, and the green grass growing in the house; which rendered it pleasant in warm, dry weather. But the people here, as well as at other places, are too much at ease, and their inward state too much resembles their outward wilderness situation.

In the afternoon, we rode twenty-five miles to Stephen Morrill's; next day had a meeting at Falmouth; and the day following, a small meeting with Friends, at a remote place, called Windham. Returned to the same place, and lodged—then attended a monthly meeting. In the evening we went to

visit a Friend who was a blacksmith, and had shod my horse. He was willing and desirous to do it free of cost; of which when I was informed, it turned in my mind to say, How much kinder are some men to their friends, than to themselves? Not feeling easy to accept it, and on thinking about the man, it came into my mind that he loved strong drink too well, and that I must go to him, and give him the money; which I did, and took an opportunity to tell him what had opened on my mind concerning him, beginning with these words: It may seem strange to thee, that thy proposing to do me a kindness, should be the first inducement to my paying thee a visit. And so went on, as things opened in my mind;—warning him to refrain from his evil way. It was a remarkable time,—divers Friends being present; and I believe most were broken into tears, as also a young woman, not of our society. He appeared to take the visit kind. My companion likewise had something to communicate.

After staying first-day meeting at the same place, we returned to Elijah Jenkins', and had a meeting at Kittera. But I was so unwell, that I lay at a friend's house near by, till about the time for meeting to conclude. I then felt a strong draft to go to it, and suddenly had strength given me, so that I thought I felt as well as ever. But in returning from the meeting, I was again very unwell, yet rode five miles in a carriage, crossed a ferry, and lodged at Hope Seaman's. After which, getting better, we took one meeting in our way, and went to Lee, where we had a meeting. In several of these last opportunities, my exercise was as great as I thought could be borne; being under a pressing concern to

sound forth judgments to the people. This was a very great trial; being very backward about proclaiming any thing of this nature; therefore sat under the weight of it till meeting was almost over, before I cleared myself.

Next day had a meeting at Joshua Fulsom's house; where there appeared some of those people called Ranters; and one of them stood up, after I had spoken, and said that which I had spoken was the truth; and she went on to speak fawningly, by commending what I had delivered, and saying she was in unity with me. But upon hearing some of her first words, I was struck with a sense that she was in a ranting spirit, and felt a necessity to bid her sit down. Yet she went on a little longer; and one of her party (I was told) muttered privately about it in the meeting. I had not heard before, that there were any of those people in the parts, nor had I ever before seen any but one. She stayed after meeting to discourse with me about it, and said, the Lord was no respecter of persons; and that they whom he sent to preach, must preach. I told her the Lord had not sent her, but that she ran of herself, and was out of the Truth, and in a ranting spirit. She said she spoke the truth; and it was what I had said. I told her she was like the false prophets, who, though they said, the Lord liveth, yet swore falsely. She over and again, asked how I knew these things. I told her, I was sensible, because I felt it to be so. Also, at the close of the meeting, I stood up and told Friends and the people, that that woman which had spoken was out of the Truth, and in a wrong spirit;—that I had no infor-

mation, nor knew such a person was on earth; but was constrained to leave it as my testimony.

When I had cleared myself, I and other Friends withdrew into another room, to get rid of her noise, seeing she was all mouth, and had no ears to hear. I understood afterwards that she had come to disturb Friends' meetings before, when strangers were there, and Friends had several times spoken to her about it.

From thence we went, next day, about forty miles, to Hails-town, a newly settled place, and were at meeting there on first-day. Then travelled on to Salem, and attended monthly meeting there; so continued our journey to Freetown, where, in the meeting, I was concerned to put them in mind of an awakening day, which was coming, in which judgment would be poured forth, and chastisement for rebelling against God. It was a very full and crowded meeting, and divers very grand looking people. I fully expected opposition from some of them, but did not meet it. On the contrary, one very fine man among them would fain have us dine with him. He was one who had had his substance taken from him, for being a tory, (so called,) and many others appeared friendly. We dined with one who was not a member. He was very kind, and would not have any thing for our entertainment, though he had kept a public house. He had been educated in the Presbyterian way; but for some time he declined going to their worship, and said he would never go any more, in the mind he then was. He told us their ministers preached up war, and said God would be angry with them, if they would not fight for liberty. But he said he was convinced that all wars

and fightings were wrong, and contrary to Christianity.

Next day we had a meeting at Long Plain in the morning, and another at Rochester, in the afternoon; in both of which I was silent. We then went on to Bedford and lodged. Next morning, set off for Nantucket, but turned back for want of wind, and went to a preparative meeting at Aponegansett, where we had a good deal of service. Next day, we tried again for Nantucket, but the wind was ahead; so turned back and stayed till the following day, when we reached there about one o'clock at night. The day after, we attended a burial, and were at their morning and afternoon meetings, on first-day; then entered on a visit to ministers, elders, and overseers, in which I had exercising labour. We stayed upwards of a week, visiting families, and were at their monthly meeting. Then returned to the main land, and so on to Tiverton, where we had a meeting, which broke up before I was fully clear. But I rose and spoke what was on my mind, and the people stood and would not go away. There were many soldiers at meeting, and one of them, after they went out, said, he wondered why they broke up meeting so soon, for, said he, "I know more about Quaker meetings than to think it time to break up; for we should have had another sermon first." This I thought might be a lesson of instruction to Friends, to give strangers time to clear themselves.

We then attended a meeting at Taunton, the monthly meeting at Swanzey, and so on to Providence. Lodged at Moses Brown's—then had meetings at Cranston, Greenwich, and Scituate; also at

the widow Elizabeth Aldrich's, Upper and Lower Smithfield, Uxbridge and Mendon—then returned to Moses Brown's at Providence.

[An account of the remainder of this journey is wanting; though it is likely they returned pretty directly home, having visited nearly all the meetings that were then in New England.]

Phebe Speakman's Voyage to England, and Travels through England, Ireland, &c.

On the 18th of the 5th month, 1796, I embarked for England in the ship Sussex, Philip Atkin, commander. Had the company of Deborah Darby and Rebecca Young, who had been on a religious visit to America, and were returning to their native land: also, Samuel Emlen and William Savery, of Philadelphia, and Sarah Talbot, of the same monthly meeting as myself. Our being passengers together was to our mutual satisfaction, and we were favoured to maintain great harmony, during the voyage.

We landed at Liverpool, on the 18th of the 6th month; had a good passage, though at two different times it appeared awful, by reason of high sea and hard winds, when things in the cabin were thrown in almost every direction, but it did not last long. Most of us were sea-sick; but our captain was kind, and we had every necessary accommodation; so that under a sense of humble gratitude to the Father of all our sure mercies, we could acknowledge how kindly he had dealt with us.

We were taken to the house of Robert Benson; he and his wife were exceeding kind to us, and we attended several meetings in Liverpool. On third-

day, the 22d, we were at the monthly meeting held at Manchester, a large town, about thirty-seven miles from Liverpool. We rode through several villages, and a large town called Warrington, with a very beautiful country, though not quite so highly cultivated as I expected. On our return we passed near twenty miles on a canal. The boat, drawn by two horses, I thought was as long as the vessel we came in, having a large cabin, kitchen, and parlour, with plenty of glass windows; also a place on the top for passengers; and would carry about two hundred and thirty. The canal is wide enough for two such boats to pass each other,—and many of divers kinds we met, laden with different articles. It is a great accommodation to the country, which is thickly settled.

After visiting several families in Liverpool, on the 23d, Sarah Talbot and myself set sail for Ireland, and had a good passage of about forty-eight hours. Landed in Dublin, and were kindly received by our friends, William Chapman and wife. Attended their week-day meeting, to a good degree of satisfaction; and visited divers Friends and their families; also were at their morning and afternoon meetings, on first-day. On second-day morning, set off towards the North, and rode through a beautiful, well-cultivated country, with regard to agriculture; having some stately buildings, and abundance of low huts, with thatched roofs.

During this journey, we were informed that the Romans and Protestants were at great variance: so that, as to outward things, prospects here are very gloomy. It seems as if the inhabitants who know not the government of the Prince of peace, are at

the point of killing one another. Many robberies are committed, divers houses have been burned, and there is much plundering one another. But it is said fear prevails, so that little is done in such cases to put a stop to them. Many soldiers are under arms, and what may be the issue, is unknown. If kind Providence do not interpose, it looks likely that troubles are near at hand; but I have hitherto been preserved from fear of them.

On our way, we lodged at a friend's house, who told us that his brother had been robbed in his own house, in the night. They took a considerable sum of money, and almost strangled him, by a cord round his neck; which broke, or he said he thought they would have taken his life. It looks like a very gloomy time in Ireland, on several accounts.

We travelled on through divers towns and villages, to Rathfriland meeting, which is made up of three families of Friends. Thence to a meeting at Moyallen. Dined at James Christy's. He keeps a bleech yard, and has the finest garden I ever saw, with an orchard and green house. These are kept in order by three gardeners; and the whole is a beautiful place. Near this meeting house, a friend was lately robbed of a considerable sum of money, and other goods. Many other robberies have been committed in these parts; but, it is said, the magistrates are afraid to bring them to justice. Some who have endeavoured for redress, have been threatened with having their houses burned, and several buildings with two mills, have been burned down.

At Hillsborough we had a meeting, to which about five families belong. It was a time of visitation, I believe, to some of them, and to some not

of our profession. Thence to Lisburn meeting, which was small, but considerably larger than the last, and favoured with the extension of Divine good. At this place, we attended a school for poor Friends' children, greatly to our satisfaction; I think I have never before seen a school so well conducted. There are twenty-three boys and twenty girls, who are all boarded and lodged in the same house. They are kept steadily to meetings; and way is made for many of them to attend the monthly meeting, which is about seven miles distant. Many Friends, of good circumstances, have their children schooled from home; and they are not suffered to come home, for years together; both the parents and tutors thinking that it is better not to unsettle them in the pursuit of their studies, by visits at home, during the time. We saw them at dinner, where a solemn pause was observed, and we had a very comfortable opportunity with them. In meetings they also sit with great sobriety and steadiness; and I wish to see such order among children in my own land.

Next day, we rode five miles to the monthly meeting. Things appear but low among them, yet I hope there is rather a revival, and that divers are under a lively concern for the prosperity of Truth, and whose exercise, I trust, will be regarded by the Master of assemblies. Rode to Lurgan, attended their monthly meeting on seventh-day, also their morning and afternoon meetings on first-day; at the latter of which there was a marriage. On second-day, returned to John Hancock's, at Lisburn, and next day, to an appointed meeting at Belfast, for the inhabitants of that town. It was held in a Presbyterian meeting house, where was a good deal of preaching, and the

people as quiet as is usual with them. Then
Antrim, and lodged at Gervas Johnson's.
which, had a meeting at Grange, with a few Fri
and other people, to pretty good satisfaction.
day, had a small, and not very lively meetin
Ballynacree, mostly not Friends. On first-day
tended morning and afternoon meetings at Colera
a town towards the north point of Ireland, near
sea-coast, which appears more pleasantly situ
than some others.

From Coleraine, we passed through several to
to a meeting at Toberhead, where there is no
son in membership with us, but some of the des
dants of Friends reside there. I thought they
sembled the lost sheep of the house of Israel;
we laboured earnestly for their help, though
prospect appears gloomy. Next day had a mee
at Grange, near Charlemount, to a good degre
satisfaction. The day following, in company
Joseph Nicholson, attended Richill monthly m
ing; but did not find that true riches were plenti
ly possessed by the members. They are, too g
rally, much departed from that strength whic
the support of the righteous; and are unable
transact the affairs of Truth to reputation. C
labour was bestowed, in order to rouse them u
lay to heart their condition, and that they migh
more faithful, in future, to cleanse their own ho
so as to become qualified for labour in the churc

Many of our friends, both in Ireland and Engl
have their minds much turned towards other peo
who do not profess with us; and have large meeti
finding great openness amongst them. Our Am
can friends, I understand, both in England and

nation, are much exercised to travel in this way.—Indeed, I often think how many times we have been told that the feet of the messengers would be turned another way, even to the highways and hedges, to gather in the halt, and the blind, and the lame. This I think, is now remarkably fulfilling: and Oh! saith my soul, that the children, who may, in a sense be called the children of the kingdom, may take good heed unto themselves, lest they should be cast out. It is for these, in a peculiar manner, that my mind is concerned; yet it would be comforting and consoling to see those who may be compared to the stones, raised up as children unto Abraham, especially when I consider how precious the souls of all men are. And, whether the fields be already white unto harvest, or the ground only preparing for the seed,—I believe the honest, devoted, and sincere labourers will receive their wages, and gather fruit unto everlasting life. May these be preserved, to hold on their way, being supported by that invisible Hand which only can sustain, and in the end, give that crown of righteousness, which is laid up in store for them that love the Lord, and serve him with a perfect heart.

We next had meetings at Coot-hill, Ballymurry, Athlone, and were at the monthly meeting held at Moate, which is a large town. After which, had meetings at Birr and Roscrea. At the latter place, we were in company with a woman, ninety-seven years of age, who rises at eight in the morning, and sits up till seven in the evening, without lying down; for she says it spoils people to lie down in the day time. She could see to read without spectacles, but by reason of a stroke of palsy, is unable to walk. Thence, by

Montrath, to Ballynakill, and had a meeting, as poor as any I thought that we had met with. Next day, to Mountmelick, where we met with Mary Ridgway and Jane Watson, greatly to our comfort. The day following had a meeting there, the largest we had seen for some time; but the labour bestowed was very close. That afternoon rode to Rathangan, fourteen miles. Here Jane Watson belongs; and we attended their monthly meeting, which was middling large, but wants more faithful labourers in it. We remained here till seventh-day, and visited all the families of Friends in the town. On first-day were at two meetings at Edenderry. Next day had a poor, small meeting at Timahoe; where we laboured in a very close manner, in order, if possible, to awaken them to some sense of feeling; which seemed to have some effect, for the present. After which, lodged at Francis Metcalf's, and had an opportunity to hand out a little advice, they being newly married. Thence to Thomas Jackson's, at Edenderry, and next day attended their meeting, where was a marriage.

From Edenderry, we rode twenty-eight miles to Dublin. Here, I proposed to rest a little, and bathe in the sea, in order to try whether I could recover a little more health and strength, being very weak and feeble. After remaining a few days at a friend's house, by the sea-side, near Dublin, Sarah Talbot's mind being turned towards the north, and to visit people of other religious professions, while mine seemed much confined to our society,—we laid the subject of our parting, and of her concern, before divers solid Friends of Dublin monthly meeting, who encouraged us to keep to our own prospects.

d although it was a trial to us both to part, yet as believed it was best, we gave up to it, and I re-ned to William North's, and to my bathing place, til way might open for my leaving Dublin. The riends with whom I lodged, were exceeding kind. ere I met with our beloved friend, Samuel Emlen, st landed from England, and we were mutually lad to see each other.

I attended all the meetings in Dublin, as they ame in course; till, at length, Mary Bewley offered o accompany me, and we set out for Wicklow, which we reached in the evening, and had a meeting there next day; also one in the evening at Ballynacree, and a comfortable one at Enniscorthy in the forenoon—in the afternoon, I was silent and felt easy. After this, had a satisfactory meeting at Cooladine, and another at Randal's mills, in the afternoon. Next day, one at the Forrest, where many appeared tender. Thence over, and in sight of several beautiful bridges, constructed by an American, we came to Ross, and had a silent meeting there. Taking Kilconner and Carlow, where we had meetings, we came to Ballitore, and had a satisfactory opportunity with the children of Abraham Shackleton's school. Had also a public meeting there, as also at Athy, to which came several of the town's people, who behaved soberly. Thence to Mungo Bewley's, at Mountmelick, where I attended their monthly meeting, Mary Ridgway being like a mother to me.—Went next to the Quarterly meeting at Edenderry, where things appeared very low; but ability was given to labour earnestly for the recovery of those that were remiss in their duty; as well as for the encouragement of the sincere-hearted amongst them;

that so they might arise and repair the waste place of Sion's walls, and make up the breaches, throug which such desolation appeared amongst them.— Many minds were affected, and I hope the labou will not easily be forgotten by some. But I fee weak, when I think of the work yet undone, and my own unfitness to engage therein. Hitherto I have been helped with a little help, for which I hope to be truly thankful.

I feel my sitting to be in low places; and believe the Seed cannot be visited, but by those who labour for a reformation and restoration descending into deep baptisms. May I be preserved, to fill up my allotment, in the line designed; so that at last, I may be received within the gates of that city, into which I above all things desire to enter, even where the wicked cease from troubling, and where the weary are at rest.

On the 9th of the 10th month, 1796, we journeyed on toward Cork, where we lodged at Edward Hatton's, and next day attended their monthly meeting, to pretty good satisfaction. Next to Bandon meeting, which has but three members belonging to it, one man, one woman, and a girl. Returned to Cork, and attended their two meetings on first-day. On coming out of the latter, I was seized with great coldness, followed by fever; on which account I was confined at Edward Hatton's, two days. Set out on fourth-day, and was at Youghal meeting on fifth-day. Thence we travelled partly through a mountainous country, and partly through a beautiful glen, where the mountains on either side were reckoned near three hundred feet high, part of them being covered with oaken timber; and at the foot

uns a small rapid river, which tumbles over a rocky bottom, and occasionally is increased by falls of water from the mountains, sometimes sixty feet in height. The scene was very beautiful and grand;—the road winding, so that vast mountains were still opening to our view, through the glen: sometimes we passed close by the side of the river, and level with it, at other times, from twenty to sixty feet above the water; so that riding on the edge of such a precipice, with a river below us, appeared formidable; yet this was little to what we met with after leaving the glen—still vast mountains and more frightful precipices presented themselves. This was the appearance of the country along the road, for about nine miles—then we came to a level of near a mile, on the top of the mountain, near which was a bog, and a small lake. Arrived in the evening at Joseph Jackson's, and next day, had a meeting at Garryroan. Thence to Clonmel, and attended their fore and afternoon meetings. Then, taking Waterford Quarterly meeting on our way, we arrived at Dublin, in time to attend the Half-year's meeting there.

Here, I met with Samuel Emlen and Sarah Talbot, and we attended the Half-year's meeting together. Hitherto, I have had satisfaction in my lowly movings, and my desire is to be approved of God. From Dublin the following letter was written, dated the 26th of 11th month, 1796.

Dear husband,—I have been desirous, for some time past, to inform thee how I get along, with regard to time. I have gone through all the meetings of Friends in Ireland; and may now inform thee that I am considerably better in my health, than

when I left thee; but it requires great care to pr serve it, so as to keep moving on; which, throu mercy, I have mostly been able to do.

I have received letters from dear Deborah Darb and Rebecca Young; both kind, encouraging letter Deborah informs me of the decease of her husband since she came home,—which has been a close tria to her. One line in her letter is, I think, worthy of our notice, and deserves attention; it is this: "I desire every future day of my time may be dedicated to the Lord's service." I wish that thou and I may cherish such a disposition, and feel our hearts so singly, and in real sensibility, devoted to him, that none of the things of this life may prevent our steady progress in the path of unreserved obedience. Although it is a strait and narrow way, the more we walk in it, the more cause we see for continuing in it.

May the God of all consolation and comfort be with, and strengthen thee, now in my absence, is the sincere desire and supplication of my heart.— Also my concern is for our dear children, and their growth and establishment in the Truth. I greatly wish that you may strive to excel each other in love, in goodness, and in kindness. Then, the loving kindness of our blessed Helper will be your help and support. May you wait for that power which can quiet and still the mind, when tossed as on the tempestuous ocean, and who, when he seeth meet, can say, Peace; be still. This all-pervading word can allay all the stormy billows from without, or from within, and can effectually send strength from his sanctuary—efficacious, powerful, and saving help out of Zion. May you, with myself, more and more

experience a being anchored and fixed in him that holdeth the winds in his fist, and spanneth the heavens with his hand;—who can preserve us in times of greatest trials. When our faith and patience may be nearly proved, he is able to keep us steadfast and unmoved, upon that Rock which can never be shaken. May we earnestly endeavour to steer our whole course toward that desired and undisturbed rest, where the wicked cease from troubling and where the weary are at rest; and where I hope we may all arrive, if we patiently abide the turnings of the Divine hand upon us.

My son, my dear little M. I am concerned for thee, and desire thou may be more and more concerned to do what is right in the sight of him that made thee. Then will the Lord love thee, and do thee good. I desire that thou may, above all things, serve thy Creator now in the days of thy youth.—Shun bad company;—which will, if followed, turn thy feet out of the paths of true peace and real happiness. My son, contemplate on his works and fear to offend thy heavenly Father; and thou wilt find him to be a counsellor to thee in all thy difficulties. Strive to be meek and lowly; and do not easily take offence at any, neither give just cause for any to be offended at thee. So mayst thou escape much disquietude, that might arise from a disturbed mind. Do not think it hard, to be admonished and controlled by those that love thee. Sobriety and quietude are beautiful in children, and lovely in the sight of their Maker. I want thee to be a child of the Lord's; always bearing in mind, that he has given thee all things that thou hast need of; while there are thousands of children, in this land, who have scarcely

food or raiment to supply their need. Thou hast, and may have all that a good child stands in need of. I wish thee to be sensible of this great favour, and thankful for it, that the blessings of the Almighty may be conferred upon thee. I fear, lest thou should be too unmindful of him that is good in all things. If we should meet again, and thou should walk in the ways of goodness, it would rejoice my heart, and make it glad. Mind thy learning, and attend to it with care. We are willing to give thee opportunity, and wish thee to make good use of the time which thou hast to go to school. I am thy affectionate mother, PHEBE SPEAKMAN.

After visiting a number of Friends' families in Dublin, and having meetings at Balteboys, Ballitore and Carlow, I entered on a family visit at Waterford, on the 5th of the 12th month. But the service was delayed on account of my indisposition, being about a month quite confined to the chamber, and several days, at divers times besides. At length, however, it was accomplished to my own satisfaction; and we left Waterford the 1st of the 3d mo. 1797. On the 3d reached Isaac Jacobs's at Clonmel. I was much indisposed, but was enabled to attend their monthly meeting. This is the place in which Sarah Grubb's school was kept, and it is still kept up by Isaac Jacobs' wife. Robert, the husband of Sarah Grubb, deceased since my being here before. He was then very pleasant; but soon after, was taken away by death.

After staying about four weeks at Isaac Jacobs's, who with his wife and large family were very kind to me, I went to Joseph Jackson's. He is quite

blind, but very active, and seems resigned to his situation. Here I remained about three weeks, being attended by a skilful physician, and was so far improved in health as to return to the Quarterly meeting at Clonmel, about twelve miles, with an expectation of going back with the Friends. But, in the course of attending the sittings of the Quarterly meeting, my mind was turned towards Dublin again, which I reached in three days travelling, being seventy-five miles. My health was still poor, but I was enabled to attend all the sittings of the Yearly Meeting held in Dublin, except one, to my own humbling admiration and encouragement. It was a season wherein Divine Providence furnished ability to labour in most of the meetings, to the relief of my own mind. Left Dublin the 12th, and landed at Liverpool the 13th of the 5th mo. 1797. Here we parted with our beloved friend, Gervas Johnson, who came with us from Dublin, intending for a religious visit to Friends in America.

On the 15th we set out for London, and reached there the 18th, a distance of two hundred miles.—Here we met with George Dillwyn and wife, David Sands, Thomas Scattergood, William Savery, and Benjamin Johnson. I was prevented from attending the meeting of ministers and elders on seventh-day, through indisposition, but attended most of the sittings of the Yearly Meeting afterwards. I felt weakness in myself, and was sensible that it prevailed in the meeting; so that I did not eat much pleasant bread in the course of it. My little line of labour was in a more close and searching manner, than some others; yet as it was what I believed was allotted me, I was not discontented, hoping preservation

would attend me. After which, I attended the monthly select meeting, and three monthly meetings, besides several sittings in Friends' families; in all which, strength was given me to discharge my duty.

I stayed some days, attending meetings in and about London—and in some the public labour was very searching, though not without consolation to the true Israelites. But it was shown how dangerous it is for the Lord's people to join or mix with his enemies,—how it endangered good Jehoshaphat, by joining in league with wicked Ahab;—and how narrowly he escaped the arrows of the archers. It was also declared, how necessary it is for Israel to dwell alone, and not to be reckoned among the nations. After this I was at a number of monthly meetings not far from London, where Friends appeared to be improving in care and concern for the right exercise of the discipline, while there still remains much weakness among them. But as there is a more faithful dedication of heart, which I hope a number, both of the youth and others are labouring for, I had a comfortable hope revived, that there will be a gradual growth in Divine knowledge; and a qualification will be received for maintaining the dignity of meetings for discipline, in a right authority, both Yearly, Quarterly, monthly and preparative meetings. A right discipline will also be maintained in families, and then, I have no doubt, a more glorious day will succeed, and the church will be brought out of her wilderness state, leaning on her Beloved, like that described, "fair as the moon, clear as the sun, and terrible as an army with banners."

The gracious designs and intentions of Divine Providence concerning Jerusalem, is, to make her

the beauty of nations, and the praise of the whole earth. Although the work seems retarded in its progress, through the unfaithfulness of the visited children, both amongst us and other professors of the Christian name, so that the great cause of pure religion does not go forward in so conspicuous a manner as would be the case, if faithfulness to God and one unto another was more lived in,—yet may that day be hastened which was spoken of by the prophets, when "nation shall not lift up sword against nation, neither shall the people learn war any more;"—when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ. Then may all come to know, to their unspeakable comfort, that there is but one true Shepherd and one sheep-fold, into which all that enter can lie down in safety, and none can make them afraid.

I continued with Sarah Harrison, visiting monthly, Quarterly, and other meetings, till the 29th of 6th month, when I took leave of her at Uxbridge; she apprehending her labours in this land nearly accomplished. It was trying to me, but as I endeavoured to gather into stillness I felt resigned, and thought I should be glad of her being released, if consistent with the Divine will; she having had a long and exercising time here. Sarah went on towards Liverpool, where she expected to embark for her native land; and I attended a meeting at Emmot Skidmore's, Rickmansworth, being the first that I had appointed in England. Then visited the meetings at Uxbridge, Wandsworth, and Staines; also, had divers opportunities in Friends families, which were as visitations to some of the youth, who appear to be under the forming hand for service in the

Lord's house, if they steadfastly abide the day of his refining.

My health being still poor, I returned to London, and when able attended meetings, also visited John Townsend, who had been in America on a religious visit, and had a comfortable season with him. He appeared innocent and lively, but somewhat impaired in his faculties. On the 17th of 7th month, with Ann Crowley as a companion, I set out from London, in order to proceed to Scotland. Thomas Scattergood, George Dillwyn and wife, and some other friends accompanying us as far as Tottenham, where we had a strengthening time together. Next day had a meeting at Hertford, where we saw the widow of Samuel Spavold. In the afternoon, another at Ware; both measurably favoured, considering the low state of things.

We then pursued our journey, taking meetings at Nottingham and Ackworth. At the latter, near three hundred scholars were present, and it was a pleasant sight. Here we met with William Savery, and Mary Watson from Ireland. In the afternoon we went with the committee to see the children's lodging rooms, their dining and school rooms, with other things about the school and buildings. Next morning were at the girls' reading schools, and their schools for working needle work, and spinning; but I was not well enough to attend the spelling and grammar schools. At 6 o'clock in the evening, was at a meeting appointed by William Savery, for people not professing with us, which was large, and a time of favour. Next day, came many poor people to receive meat or money, which Friends distributed, to the amount of about ten guineas. I was invited

to go and see them, but being very unwell, declined it, and sat alone while the rest went. In this retirement I was comforted, through Divine favour. After some time, a friend came and told me they had just dropped into silence, and asked me to go. I felt a willingness; and was taken under the colonnade, where a friend was speaking to the people. When she had done, I felt my mind engaged to speak; and I believe it was a time of visitation to many of them; tears flowing from their eyes in a remarkable manner. I felt sensible of the love of the heavenly Father towards them; for which I was thankful, though very much spent after the exercise.

In the afternoon we set off to Buxton, in order to bathe in the waters there, to see whether, through the help of Providence, I might receive any relief therefrom. Lodged at Nathan Dearman's; and next day attended forenoon meeting at Sheffield, but I was too unwell to go to that in the afternoon. Next morning paid a visit at Thomas Colley's, and felt much sympathy with his wife, she having been confined to her bed much of the time for two years; but appeared resigned. Reached Buxton, and found many people there on account of the waters; but we had a room to ourselves. No Friends reside at Buxton, yet meeting with several there on account of their health, we concluded to have a religious opportunity in our room, on first-day. With two Friends who came from Sheffield, to see and sit with us, we were eleven in number, and I hope it was a profitable meeting. We often had to take our meals with more than thirty others, none of whom were Friends, but all behaved towards us, with great

civility, and some of them with remarkable kindness.

A public meeting was held for the inhabitants, at which were Thomas Colley, and John Hoyland and wife. It was large and satisfactory; Thomas having good service therein. On leaving Buxton, we went by way of Sheffield and Doncaster, about seventy-seven miles, to Lindley Murray's, near York. We were at some meetings on the way, and next day had one at York; also went to see our friends in prison at York-castle; and had a comfortable opportunity with them, as also at Friends' school in the evening.

There are seven Friends imprisoned at York, and one Friend died in the prison, some time ago; but the rest were not permitted to accompany the corpse to the grave. Notwithstanding their privations, it was a comfort to us, that they had been enabled so nobly to bear their testimony, and to sacrifice both their liberty and estates for the sake of the cause of Truth; which remains to be as precious as ever to some, though many who make profession thereof may, through unfaithfulness, add to the burdens of their faithful suffering brethren; and those who do so, will find it to be of greater moment than some of them are willing to believe.

Lindley Murray has not been able to walk much more than two or three yards at a time, for about ten years past. He sleeps well, and has a good appetite,—sits up the whole day, but is no more able to speak than to walk; as he can only whisper a few words at a time. He and his wife are both natives of America, and are very kind. Lindley attends meetings very diligently, and I think, adds to

the weight of them. He is rolled in a chair with wheels, to his carriage, and thence to his seat in the meeting house. He is a comely, good-looking man, middling tall and well proportioned; but a wonder, by being so much deprived of the use of his bodily powers. Yet he is active in mind, and very useful; having plenty of the things of this world, and being possessed of ability cheerfully to do good therewith. I was glad in feeling so comfortable with them, in their apparently tried state, but I thought they were much resigned to their allotment, and appear to be patterns of patience.

We next had meetings at Scarborough, Whitby, Castleton, Gisborough, Yarm, Darlington, and Durham, some of them laborious, searching seasons, but I hope profitable. Had several family opportunities, in which I felt comfort and satisfaction, and have a hope that lasting impressions were made on some minds. Thence to Sunderland, Shields, and Newcastle, where our dear friend William Hunt, of Carolina, departed this life. My health continues feeble, though some better than in time past. But I am favoured to feel no great anxiety about it. If I am but preserved in my place, I doubt not, all will be well; for I am not serving a hard master, but one who, I trust, will take care of me in every respect, if I on my part am found fully relying upon him. Notwithstanding this is a probationary state, which I do not expect to get beyond, while continued in time; yet am I sometimes favoured to look beyond it, and hope these light afflictions (which are but momentary) will be instrumental for good. Having a degree of this sustaining hope, I am made willing to endeavour to run the race that is set be-

fore me, with patience. I have often had to admire how I have been helped to get along, with so little anxiety, on my own account, though under divers bodily afflictions. But I am desirous of filling up that part of the sufferings which are assigned me, for the church's sake, as well as to bear what is needful for my own refinement; and am made willing to give up pleasant things (or things that would be pleasant if enjoyed with an easy mind) for the sake of true peace. And though I often think myself one of the least, employed in the great Master's work, yet, if worthy to be employed in it at all, I think it a great favour.

On the 12th of the 9th month, 1797, we set off for Scotland, with Joseph Birbeck and Antonia Claphan, who accompanied us to Edinburg. On the way, we attended Kelso meeting, to which only one woman friend and her two daughters belong. We attended their two meetings at Edinburg, on first-day, and next day, accompanied by Alexander Crukshank we rode forty-three miles to Glasgow. Only two men, and no woman Friend, belong to this meeting. And though it appeared trying to go so far to so small a meeting, yet we did not repent it, for we had renewedly to believe we were in our places. This afternoon we met with our dear friends Sarah Harrison and companion, on the road. It was a trial to have so little opportunity together, but after conversing awhile, we went on and reached an inn, in good season. Thence, through several towns, we rode about a hundred and twenty miles to Aberdeen, and thence fifteen miles to John Wigham's. He was in America on a religious visit. His wife is a valuable minister, and they have some

hopeful children. We felt very comfortable there, after so long a journey from amongst our friends. Next day, attended their meeting at Kilmuck; which I believe, was to some an encouraging, comfortable season. We had also a public meeting in the evening, which, I trust, was profitable. We next had a meeting at Old Meldrum, to a good degree of comfort. Visited several sick persons, and returned to Kilmuck meeting: but I was taken so ill that I was obliged to leave it; having had the ague for several days. Recovering a little, we went to Aberdeen, and had a meeting; which was not so comfortable as the other two, yet we were favoured to clear ourselves in a plain, searching communication to the lukewarm and careless professors,—had also a word of comfort to the tried travellers. We then rode fourteen miles to Stonehaven, and visited two ancient women, members of our society. Thence, through Inverbervy to Montrose, where we had a meeting with a widow and her daughters, they being all the members belonging to that meeting, and a memorable opportunity it was.

The 1st of 10th month, we travelled seventeen miles to Dundee; took some refreshment, and had an opportunity with a seeking man, at the inn; with which we felt satisfied. That afternoon we rode twenty-one miles to Perth; where two seeking men came to see us, and we had a friendly time together. Next day reached Edinburg, and were kindly received by George Miller and his wife. Here, we met William Savery, who was going farther into Scotland. He had a public meeting appointed at six o'clock in the evening, which we attended, and it was a satisfactory season. We also attended Friends'

meeting on fifth-day, in which I had a relieving time. Another public meeting was appointed at six o'clock in the evening, which was favoured. William left us on seventh-day, and we stayed their morning and afternoon meetings on first-day.

We now finished our visit in Scotland, having been to the farthest parts that are inhabited by Friends. My health is improved, and I have borne the journey well for me to do;—feel peaceful and quiet on my return here; which is a favour, I desire to be truly thankful for. We have met with good accommodations, and civil treatment at the inns where we were entertained, mostly, for several hundred miles, until we came amongst our friends, who received us very kindly, and we were comforted together. Many of these appear much in the innocency and simplicity. I thought them quite as near the kingdom, as many who appear to shine more in worldly wisdom, grandeur, and riches. On seeing the example of these poor Friends, and feeling so comfortable amongst them, I sometimes thought I could enjoy myself in a way which might appear mean (with respect to the things of this world) in a more comfortable manner, than I had thought of before. Although I have long been sensible that happiness does not consist in any enjoyment which this world can afford, yet I had not so clear an idea, how comfortable a real christian may be, with having only a few things, (or what might generally be so accounted) when these things are sweetened by Divine love. How different it is with those who possess abundance, and have still so many wants, and feel so little thankfulness for the blessings received, that they render themselves less happy, and more

unworthy of that peace which the world can neither give, nor take away.

Although we wanted for nothing, amongst the people of Scotland, yet we saw they had not such abundance of outward delightful things, to be accountable for, as many others. And yet Scotland is a beautiful and very fertile country, in most parts which we passed through. There are some of the most curious buildings in it, that I ever saw. In Edinburg are houses, some ten, twelve, and fourteen stories high: and many of them are said to contain as many families in one house, as there are stories. This must needs make the inhabitants very numerous; so that as there are so many cities and large towns, I have wondered, at times, how they are supplied with the necessaries of life. But we have seen a great plenty of good things in most places.

The memory of dear John Pemberton remains fresh and sweet in the minds of many in Scotland. He did, indeed, leave an open door for others to follow him. Many of the inhabitants appear friendly, and are desirous Friends should have meetings with them; and I hope that many servants will be qualified and sent among them with the glad tidings of the gospel of peace and salvation;—and that many of them will be effectually turned from darkness to light, and from the power of satan unto God. There are many who are wandering as sheep without a shepherd, who, in due time, may be gathered unto Christ, the Shepherd of his sheep. For the Lord is dealing bountifully with the children of men; and, whether he is pleased to work immediately, or instrumentally, it is to prepare the ground of the heart, to sow it with the seed of the kingdom, and to cause

it to grow, and bring forth fruit to the honour of his own name, and the salvation and welfare of all those that love and obey him. To him alone belongeth all the glory and praise of his own works.

It is a day in which the feet of the messengers are, in a remarkable manner, turned unto the "highways and hedges." There are, I think, at this time, about a score of Friends, in England, Ireland, and Scotland, who are thus employed; and whose labours I hope will prove a blessing unto many seeking minds. Some of these appear to be dissatisfied with the way in which they have been educated. Meetings held from amongst Friends are, in many places, much favoured with a flow of gospel communication; an evidence of great openness among the people.

After leaving Edinburg, we travelled on to Carlile, and attended meeting there on first-day. I had strength to discharge what appeared to be my duty, and I believe it was a time of visitation to some, that I hope will prove profitable. We next had a satisfactory meeting at Scotby, and a comfortable opportunity with the widow Mary Sutton, about ninety years of age. We had likewise the company of an ancient ministering friend, Mary Robinson, aged about eighty-five, and though weak in body, she may be said to be green in old age.—We had a comfortable season together, and parted in near love. Next day had a trying meeting at Moorhouse. Much labour and plain dealing were extended; which I hope will not be wholly without effect. But it may be truly said, The ways of Sion do mourn, because so few come up to her solemn feasts. Many of the professors of Truth are so much settled down in a state of ease and stupidity, that it

is not likely they will be so aroused, and so profitably awakened, as to join in the labour, and with one consent build a house to the honour of the great Name. Yet we hope, in time, there will be a revival;—the visitation will be extended to a young generation, for their help, and some of them will be more faithful than many of the present generation have been; which is indeed the desire of an exercised remnant amongst the Lord's servants.

Next day were at Bolton meeting; in which I had close things to speak, and I trust it was a renewed visitation to some of the revolting children, for whom my mind was deeply engaged; and I hope the little spark of life which remains, may be kindled into a flame, so that it may not become wholly extinguished. The day following, I had further close laborious exercise, at Wigton; yet near the close, the language of encouragement flowed freely toward the sincere in heart, and I believe it was a strengthening time to some. We were next at Carlile monthly meeting, to the satisfaction and comfort of many; and I hope the labour bestowed will not be wholly lost. The next day had a poor little meeting at Kirkbride; and a trying one at Holme the day following. There seemed to be little of the life of true religion to be felt. But we had more comfortable and satisfactory opportunities at Allonby and Maryport. At the latter, the slothful and indolent were remarkably addressed to the arousing of some of them, for the present;—the mourners in Sion were greatly encouraged, and the weak hands measurably strengthened.

We lodged at Jonathan Drury's, whose wife was a native of Scotland, and had formerly been a sol-

dier's wife, educated in the way of the Presbyterians. Her husband left her; but she, following him, came amongst Friends, with a young child, and was in need of assistance for her support. In this situation, she was convinced of Friends' principles; and, being faithful thereunto, she received a gift in the ministry, in which she approved herself as one that needed not to be ashamed. She travelled in many parts of Great Britain and Ireland, with the unity of her friends; and now seems comfortable and green in old age.

We next attended Pardshaw monthly meeting, and a meeting at Whitehaven, where we met with Sarah Talbot and her companion, Sarah Shackleton from Ireland, to our mutual satisfaction. We then returned to Pardshaw, to an appointed meeting; in which, I was concerned to treat largely on the danger of the Lord's people joining with those that had forsaken him. This was illustrated by mentioning the danger which good Jehoshaphat was in, of losing his life, by joining in the confederacy with the wicked king of Israel, who had forsaken the Lord, had hated his prophet, and joined with the false prophets. But when Jehoshaphat cried out, the Lord helped him. As our society has been laid low, by joining with wrong things, so, if under a sense of danger, there is a crying unto the Lord, I believe help will be afforded. My companion, Ann Crowley, was led much in the same line, and in handing out encouragement and consolation to those who, sensible of their danger, were engaged to seek rightly for help. It was a season, in which the extendings of Divine regard were manifestly afforded. We next had a comfortable meeting at Graysouthen, and

another in the evening at Broughton. Lodged at John Hall's.

On the 1st of the 11th month, had a small, poor meeting at Isle. We then visited Friends at Guilford, Terrill, Penrith, Strickland and Featherstone. The last was attended by many not professing with us; some of whom appeared to be under religious exercise. I believe it was a merciful visitation to these; for whom heart-felt prayers were publicly offered, that they might be continued under Divine regard, and brought forward so as to experience sanctification and redemption. We then attended a meeting at Aukland, where were a few Friends, and many who were not members; the public service seemed chiefly to these. When the meeting closed, I desired to see Friends by themselves, and was led to speak in a close, plain way; for my mind was clothed with concern on their account. My companion being unwell, I left her, and went to Gisborough monthly meeting; returned in the evening, and was well satisfied with my day's labour, though trying to nature. Was also at Stockton monthly meeting, and a meeting at Roundton, in which I was comforted amongst the few Friends there. Went to Robert Taylor's, where I was gratified with seeing a number of dear John Pemberton's letters; yet some paragraphs were moving, in which he mentions his tried path, and that many Friends could not feelingly dip into sympathy with him in those deep trials he had to pass through. Isaac Taylor, son of Robert, had accompanied him through Scotland. He also read to us an account of John's visit to Holland and Germany, and of his conclusion and happy end,

12th month 1st, 1797. My mind being favoured and quiet, is often filled with thanksgivings for the many mercies which the Lord, the great Preserver of his people, has been graciously pleased to confer upon me, a poor unworthy worm. Often has my soul been brought into admiration, on considering how he has helped me to discharge what he required at my hands. He has opened my way, even so as to cause me to marvel at his goodness; for he has filled and emptied, as it pleased him. May I ever dwell under a humbling sense of his favours bestowed, not only on me, but on his people also, whom he has often watered, causing the celestial showers to descend upon the thirsty soul; and, at times, he has abundantly fed the hungry soul with the bread of his kingdom. He has also plentifully poured in the wine and oil, to the healing of the wounded spirits; and, in great mercy, has he oftentimes called unto the revolting and backsliding children, pointing out to them the way to the city of rest; and also showing the danger that attends those who persist in disobedience, or sit down at ease in a state of unfitness to enter into the rest prepared for the righteous.

On the following days, were at Elmslie, Sutton, and York meetings. We also went to see the Retreat, a house where deranged persons are kept. They appeared to be as comfortable, we thought, as they well could be, in such a state of mind. They appear to have every thing convenient, and many of them expressed gladness on seeing us. We then visited Friends' school, and had a precious opportunity with the teachers and scholars. We also visited divers places till we came to Hansey, where we had

a very crowded meeting; many were standing all the time, and many could not get into the house, although no notice was given, save to Friends. But other people seeing us going, crowded in abundantly; yet all were remarkably quiet, and I trust it was a favoured meeting. The people are so desirous of being at our meetings, that it is difficult to get an opportunity with Friends alone. I hope many will, in time, be gathered as from the east, from the west, from the north, and from the south, to sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven. We next attended a monthly and select meeting at Hull, in which we were shown the necessity of deepening in the root of life. Oh! may I ever dwell where ability is received to centre in pure resignation to the Divine will; that so, neither heights nor depths, things present nor to come, may ever be able to separate me from the love of God; which I desire ever to prefer before all that can be enjoyed without it.

After this we had a favoured meeting in the town-hall, at Beverly. Wonderful is the love of the Almighty to his poor creature, man: my mind is humbled under a grateful sense thereof. We then returned to York, and attended the Quarterly meeting there. The select meeting was held in the evening, as also a meeting for worship, which was large and solid. Next day rested at our kind friend Lindley Murray's, where many Friends came to see us, and we were comforted together.

The 1st of the 1st month, 1798, rode to Darlington, and attended the select Quarterly meeting there that evening, in which I was favoured to relieve my mind, in a plain, close way; reminding the

members of the importance of their stations, and the need of weightiness of spirit; also showing the danger there is, lest any should be found wanting, when weighed in the balance, either at such a meeting, or as an individual. Next day were at the Quarterly meeting, which was a season of renewed visitation and favour. We also felt a concern to attend the men's meeting for transacting the business, and had a relieving time. In the evening was a large public meeting, many of the inhabitants attending it. We were also at their meeting on fifth-day; in which I was enlarged to my own satisfaction; and I hope it was an awakening, arousing time to some, as well as a season of encouragement to others. But not finding ourselves clear of the place, we stayed their first-day meeting, and in the evening had a large public meeting there,—the people being very quiet, and greatly satisfied, for aught that appeared. We also stayed and attended a meeting on third-day, appointed for our dear friend James Graham. After this, had a favoured meeting at Ruth, and went on our way towards Ayresgarth, taking a preparative meeting, which was made up of three particular meetings; but only nine women attended and about as many men. The Divine presence was felt, to the tendering of the hearts of most present.

After a meeting at Ayresgarth, we went to Joseph Wetherald's, at Bainbridge, where three meetings met together, on first-day—namely, Bainbridge, Counterside, and Hawes. They appear to meet circularly, all together on first-days, though have a meeting at each place on week days. After attending these meetings, we were at Garsdale, where the house is floored with flag stones,—and also the gal-

leries, which were very wet and damp, so that my limbs were very soon affected therewith;—my companion also felt the effects of this singular kind of place to meet in. But through favour, we were marvellously supported, and preserved from the consequences that we anticipated from this exposure. We were at Kendal on first-day; and in the afternoon, at a public meeting, appointed for Charity Cook and Mary Swett, whom we met here to our comfort.

Some of the meetings we have been at, of latter time, have been trying seasons, but others more favoured. Things are low in many places, and there is great cause for mourning: yet, I believe the testimony of Truth is gaining ground; and that there are many more concerned for the maintenance thereof, than has been the case for some time back: and this affords a degree of comfort and consolation.

On the 1st of the 3d month, we were at Lancaster. After being at several other meetings, attended that at Settle on first-day morning; which was a remarkable time. Also at a burial, in the evening, which was largely attended by many people not of our society: so that the house could not near contain them. It was an open, favoured time. Went on to Lothersdale and lodged at John Stansfield's. He is one of the Friends who had been imprisoned at York, for more than two years. Another of the friends who suffered with him, came and spent the evening with us. We felt very comfortable with them; and I thought they had gained much more by their faithfulness, than they had lost by their imprisonment. Oh! the different feelings from what they would have been, if through unfaithfulness,

they had complied with the unrighteous demands for which they were cast into prison. Next day, had a favoured opportunity amongst them, there being present four of their wives, and the widow of one who deceased since their release; and who had his goods taken from him the day before he died, being very ill at the time; yet the priest went on with his prosecution. The language of encouragement was handed forth, and the name of the Almighty Helper of his people, was magnified and praised.

I feel that which makes me willing to spend and be spent for the sake of the great cause. I see I can do but little for others; but hope on my own account, I may be preserved, so as to obtain a place where the weary are at rest. And though it is but hope, yet it has been as an anchor and stay, at times, to my tossed mind. I have had many things to try me; and have endeavoured patiently to pass thro' these trials. I have felt desires that the instruments of some of my causeless afflictions may also attain to such a peaceful close, as is desirable for all mankind.

Oh! that we were all enough desirous to do all the good we could, both on our own account, and for the help one of another; that so satan, the grand enemy, may be defeated in his purposes of making mankind the unhappy instruments of one another's affliction. Then would there be such a universal harmony and concord, as would make this world and its inhabitants nearer resemble the sweet society of saints and angels.

To be continued.

FRIENDS' MISCELLANY.

No. 6.] FIRST MONTH, 1835. [Vol. VI.

SOME ACCOUNT
Of the Life and Travels of Phebe Speakman.

(CONTINUED.)

The Lord is not wanting, on his part, to do great things for the children of men. I fully believe he is doing great things amongst the inhabitants of this land. The people's minds seem very much turned towards Friends, and many large and favoured meetings are held amongst them. During the time of silence, they behave with great solidity and sobriety. The meetings are often filled with gay people, and sometimes their priests; and I have sometimes feared lest we should not be able to exalt the testimony of Truth, in having such meetings. But, to my humbling admiration, they have proved very satisfactory, and the people appeared to be well satisfied.

The last day of the 4th month, 1798, we went to Leek, thence to Uxeter, Tamworth and Birmingham. At the last place, I accompanied Sarah Lynes into the market place, where she preached a considerable time, in two different places. The people stood very thick, and remarkably quiet; I think I never experienced a more awful solemnity. Some of the people were very much reached, and tendered. Oh! how remarkably are the feet of the messengers turn-

ed, as to the highways and hedges. If poor England do not improve by the manifold mercies bestowed, it may be feared the heathen will rise up in judgment against it. May the bidden guests amongst us who have been long called, be warned; lest it should be determined that they who have been excusing themselves from coming, should not taste of the supper.

5th mo. 12th. I have now been nearly two years in England and Ireland,—much amongst Friends, though sometimes have had large meetings amongst other people. Many of these appear very desirous of attending Friends' meetings, so that the houses are often very full, and many times can not contain the people by several hundreds. In such cases, large numbers have stood out of doors, and been very still and quiet. Many appear very serious, and some, much affected and tendered. There is, generally, much more openness amongst them, than amongst Friends; and those who are sent to others find it so. But my line seems much confined to Friends; and I have often sat meetings with less than ten in number, and have been at several, where there have not been more than four or five members, belonging to the meeting. I have often sat as amongst the captives, where the harp has been hung on the willows;—scarcely a breathing cry to be felt. Indeed, I have thought it would be a great favour to feel a living, breathing exercise of soul.

But Oh! I have often thought my situation somewhat resembled that of the prophet, when he was brought into the valley that was full of dry bones; which having viewed, and been queried with, "Can these bones live?" his answer was, "O Lord, thou

knowest." He was then commanded to prophesy unto these bones; and the effect was, that there was a shaking, and, after divers operations and preparations, the wind was commanded to blow upon them, and the breath of life entered into them, and they stood up upon their feet, an exceeding great army. So, I have been given to believe that this would be the case with our Society. For, though there is great dulness and dryness amongst some, yet I do believe the hope of Israel will be revived, and the songs of Zion will yet be sung in the height of the mountains of Israel.

Notwithstanding this is a day, in which those that visit the Seed must lie very low, in many places, and scarcely find any living faith; yet, in other places, there remains a living remnant, and in some meetings, among the twos and threes gathered together in his name, the heavenly Visiter condescends to fulfil his gracious promise of being in the midst of them. With these we have had comfortable meetings; and my mind is thankful when I can feel easy with visiting my fellow-professors only. While, at the same time, I can be glad that other servants and handmaids are sent unto those who do not profess with us; many of whom, I have no doubt, will be gathered into the true sheepfold of rest, of which Christ is the Shepherd. And Oh! saith my soul, may this work be hastened for the elect's sake.

Many precious meetings I have sat amongst people of different persuasions who have come together; and I believe the sincere-hearted of the different names to religion, have been edified and comforted. But still, I feel a choice to be amongst my own people, when I may, with peace of mind; for I long to

see the return of their captivity, and rest in the hope and belief it will be the case with them, whether I may live to behold it, or not.

We were at divers meetings on our way to London; which we reached on the 18th of the 5th mo. and attended the Yearly Meeting, which concluded on the 30th. I hope to gain instruction from the opportunities afforded. There is undoubtedly much rubbish to be cleared away, before the house can be builded to the glory and honour of him that is recalling his people out of captivity, and commanding them to build a house to the praise of his great name. The Yearly Meeting was large and quiet; but my mind longed for a greater degree of solemnity and solid weight, than was, at times, experienced. The wisdom of man is striving to mix, so as to build a house, in part, on its own foundation; and that wisdom which saith, "I lead in the way of righteousness, in the midst of the paths of judgment, that I may cause them that love me to inherit substance," is striving to build on its foundation. As these are opposite, the one to the other, there must be a sifting, and a separating more from leaning on man's wisdom, before a house will be erected to the name of the Lord, which he will fill with his glory.—There is some solid wheat remaining, and some chaff which must be winnowed out. I believe the work is going on by the hand of the great Master-builder, who can both lay the foundation, and his hands can finish the work.

All of us American Friends on this side the water, were at this Yearly Meeting, (David Sands excepted) I hope in the line of our religious duties. Many valiants of this nation, among whom, I think, are

all that I remember, who have visited America and are yet living, have attended; yet it could not be said, at all times, that Truth was in dominion, and reigned over all. But, it was cause of thankfulness that such a measure of best help was afforded to bear burdens and travail under them, breathing for the prosperity of Zion, and for the enlargement of her borders, at a time when many harps are indeed hung upon the willows. Yet I do believe the Lord is on his way, and will, in his appointed time, make Zion (his church) the beauty of nations, and Jerusalem the praise of the whole earth. Well, then, may all those whom he hath chosen to work in his vineyard, be faithful in what is required at their hands; for the slothful will not find it an availing excuse, to say, "thou hast reaped where thou hast not sowed, and gathered where thou hast not strewed." For he has abundantly sown where he has not reaped fruits, worthy of his acceptance,—and liberally strown, where he has not gathered. But the products of the vineyard in many minds, upon which he hath bestowed abundant labour, have been, when he hath been looking for fruits, only wild grapes, which he will not accept.

My mind is humbled in me, when I consider of what importance it is to myself, and to mankind universally, to know what kind of fruits we are bringing forth. I am feelingly led, greatly to pity those who have been designed for happiness here, and a glorious immortality forever, that they should be striving, or willingly contributing to the making of each other very miserable while here, (which is lamentably the case with many in Britain, at this time) and I fear hereafter also. Oh! how sorrowful!

May we be preserved in the pure fear of the Lord, which is a fountain of life, and will, as it is abode in, preserve from the snares of death.

I think I never viewed the state of our society, with more anxious concern, than since my last coming to London. The discipline in many places needs more attention. And I apprehend those who are rightly qualified to engage therein, will pretty much resemble the little army which Gideon had, that only lapped water as a dog lappeth. I hope there will be such raised up, tried and equipt, who will encounter the hosts of the enemies of God's Israel; and who will, notwithstanding the fewness of their numbers, and the abasedness of their appearance, be enabled through Divine aid, to lay the axe both to the root and branches of the corrupt tree. For there is something which greatly retards the work from making such progress as might be expected from the manifold calls extended, both unto us, and unto many others among the different professors of Christianity. There is a search wanting in the camp, and the camp needs to be cleansed; for, until more of this work is done, I fear there will not be much advance made.

If I know my own heart, I am averse to any going forward in their own unsanctified will and wisdom, or in their own strength, to meddle with the Lord's work; for such as do, let their pretensions be what they may, will not advance the cause, but will, in the bottom, love self more than the Truth. I am sensible while I thus write, that there is some revival of care, in many places where I have been, in regard to the right exercise of discipline; which is some comfort;—though I am aware that there remains to be great weakness on this account, almost

every where. There is abundance of excellent preaching; which, no doubt, is intended, if rightly profited by, for a blessing and a help. But this will not, I conceive, remove the rubbish, nor repair the walls which have been broken down; although they were set for an hedge about us. There must be some other work done; and those chosen for it may, not many of them, be in the line of the ministry; or not generally so: though I do not mean, that ministers are always exempt from having a share therein. If it may be of advantage, in any degree, to the cause of Truth, or the encouragement of those who may be labouring in weakness and fear, I should be glad, that even the nobles amongst us might be more and more willing to put their hands to this part of the work of the Lord, if thereunto called. But, whether this may be the case or not, there are many preciously visited minds among the youth, and many that are farther advanced in age, who are more awakened than in former time, to see the necessity that exists for the support of "the law and the testimony." May the work be prospered in their hands; and may the hands of the mighty God of Jacob be their strength.

My mind is so much interested in this matter, that it seems as though I know not how to leave the subject. Although I foresee that if my line of service should be much turned into this way, it will be less pleasing to many, than to be led in a smooth line of ministry; or even in a more close searching way. But I desire to be faithful in what I find to do; so that when these few conflicting days are over, I may obtain that peace and rest, for the enjoyment of

which I have desired to sacrifice all other things, as far as is required at my hands.

After continuing a few days about London and Tottenham, we went to Uxbridge, where my companion, Ann Crowley's residence is. Thence, after attending their fore and afternoon meetings, we took meetings on our way to Banbury, where we were at two public meetings, and a select meeting in the evening;—also stayed their Quarterly meeting on second-day. After which we took meetings on our way to Northampton, where we attended the select and Quarterly meeting. Here we met with Sarah Lynes and her companion. Sarah was again engaged in preaching to the people in the streets. Hence we proceeded, and had meetings at Wigton, Hinkley, Haverhill, Coventry, Warwick, Skipton, Silsford, South Newington, and a number of other places, till we came to Colebrookdale, the residence of Deborah Darby; where we also met with Rebecca Young, and continued several days. These two dear friends spend very little time at home; they are mostly going about, doing good. May their example excite others to greater dedication!

1st of 8th month, 1798. In commemorating the Lord's gracious dealings with us, my mind is filled with humble thankfulness; and I can, in a grateful sense thereof, and of his continued mercies, say, that his loving-kindness is both ancient and new; for which I am at this time enabled to bless his holy name. I have, of late, passed through some deeply trying dispensations, on account of the great departure of many, who profess the christian name, from the alone Source and Fountain of good. Yet I may acknowledge that the comforting, consoling presence

of our heavenly Father has been felt, in measure, to make glad his own heritage. He is wonderfully calling to the children of men. Many minds, in mixed auditories, may be said to resemble the thirsty ground, that drinketh in the rain which cometh down upon it. The gospel spring flows freely towards them, and the fountain is largely opened for the house of Judah, and the inhabitants of Jerusalem to wash and to bathe in, in order that they may be cleansed from sin and pollution. Many, I hope, will avail themselves of those glorious privileges, which are designed for them; and thus be brought to the knowledge of the Truth, and be saved.

I long for our society, that they may more conspicuously become as a city set on a hill whose light cannot be hid; that others seeing their good works, may come to glorify our Father who is in heaven. May we, therefore, frequently inquire what the Lord is requiring at our hands, and be so fully devoted to follow him, that no desire of ease, or of being obscure, may hinder us from showing ourselves on the Lord's side. Although this may, at times, occasion us many conflicts, from which a more obscure life might exempt us, yet let us count nothing too near or too dear to part with for the gospel's sake. I am glad in believing that the Almighty is on his way, and will turn and overturn, until he come to reign whose right it is, both in individuals and in the kingdoms of the world.

Taking Shrewsbury monthly meeting on our way, we went on to Bromyard, a small meeting, where not one married person belonged. Thence to Tewksbury and Cheltenham--dined at Mary Barret's, who told us she often sat by herself at the time of their

week-day meeting. We then went on to Nailsworth, which I thought was the most beautiful place I had seen. We also had an evening meeting at Painswick,—lodged at Daniel Roberts's, a descendant of John Roberts, his wife, a daughter of Jonah Thompson—they were very kind to us. After this we went on to Wales, having meetings—and were at the Welch Half-year meeting, where we again met Sarah Talbot and Sarah Shackleton. We stayed at a large inn, which had commodious rooms, in which we held meetings. Divers other meetings we had in Wales, and on the 2d of 9th month, an evening meeting at Job Thomas's. He had been for more than two years quite disabled from walking, or helping himself, occasioned by a fall from his horse: but he was lively in spirit, being an acceptable minister. After we had cleared ourselves, Job interpreted the substance, or heads of what had been spoken, to the people, in Welch; and they appeared to be well satisfied.

From Wales, we returned by way of Colebrookdale, Newcastle-upon-Tyne, Chester, and divers other places, where we had meetings; some of them but dull,—others, more relieving, and some much favoured. We were also at Liverpool and Manchester. Lodged at Richard Routh's, where we spent the time very agreeably with his wife, Martha, who had lately come from my native country, America, whither she had been on a religious visit.—Thence, taking meetings at Crawshaybooth, Marsden and Sawley, we came to Settle, where we stayed near a week on account of poor health; and afterwards near two weeks at Christiana Hustler's, who had been the companion of Rebekah Jones, when in

this country. Recovering a little strength, we went on, and were again at Lindley Murray's, at York—but my companion was taken very ill, so that Eleanor Abraham accompanied me to several meetings, till she recovered. Attended the Quarterly meeting at York, which was a season of renewed help, especially in the meetings for transacting the affairs of the church. There was also some close searching labour, as likewise encouragement, both in the meetings for worship and discipline.

On the 1st of the 1st month, 1799, was at the Quarterly meeting held at Darlington, to my own peace, and I believe, to the satisfaction of Friends. We then pursued our journey, taking meetings almost every day, through Sheffield, Highflats, Brighouse, Halifax, Doncaster, and to Broughton, where we stayed their monthly meeting, which was small, yet it was more comfortable than some others.—Here, we were detained by reason of the snow; the roads being unpassable in many places. Some Friends who came to meeting, told us they could not travel on the road, but were obliged to leave it, and go through the fields; but they also said there were three-score men at work, on the road, opening it. So we got about four miles, to Joseph Burt's, the friend's house at which John Story finished his course. We got on to Waddington, and had an evening meeting; but so much snow fell in the night, that we were detained on account of the depth and drifts of the snow for more than a week—and we heard of many having perished thereby. At length, the turnpike roads were made passable, by great numbers of men cutting the snow out of the way. We got on to Brigg, where only five Friends com-

posed the meeting, and were again detained by the snow, yet felt comfortable. Friends were so very kind that it was made much more easy for us to get forward. We went on to Gainsborough, where the banks of the river having broken, raised such a flood, that they could go with boats in the street. Here, we were also detained, till, by the breaking of the banks in another place, the water was drawn off the road, so that we could travel.

On the 28th of 2d month, we returned to Doncaster, where I was so unwell, that it appeared a matter of doubt, whether I should get much farther. But I felt much at home with my kind friends, John Clarke and wife, who seemed as kind parents to me, and said I should be welcome to any thing they could procure for me. I have abundant cause to say, What shall I render to the Lord for all his benefits? He has, indeed, been a present helper in every needful time. He has raised up many kind, sympathising friends, and opened their hearts to receive me into their houses, also to administer to me every thing needful. Indeed, abundant are the obligations I am under to him, and to his people, both in this land, in Ireland, Scotland, and Wales; for in all places I have found brethren and sisters, houses, and every accommodation that this poor body had need of; for which, and all the many mercies received, I desire to be thankful.

After about three weeks, I was able to travel, and attended the Quarterly meeting at Leeds, on the 26th of 3d month. Here, I met with dear Thomas Scattergood, to my rejoicing. He had been abundantly bound in London; but was much favoured in several of the sittings of this meeting, there being

seven in all. I stayed here till the 12th of the 4th month, and had opportunities with all the Friends in the station of ministers, elders and overseers, separately. We then had a meeting with them all together; and afterwards, with such as are concerned in support of our Christian discipline; and lastly, with the meeting at large. In this service, we were joined by our friend Christiana Hustler, which was a great comfort to us. I then felt easy to go on, being still weakly; but was enabled to attend the Quarterly meeting at Nottingham, and thence to Derby, where we sat with some people, not members of our society, who met in order to perform solemn worship, in silence. After this, Mary Tate, who had been my companion for about three months, left me; having travelled together in cordial friendship, we parted in mutual love. After which, in company with Charity Cook and Mary Swett, took a number of meetings, till we came to Findon. Here Charity and Mary left me, and I had the ague for four days. Recovering a little, I went on and had meetings at Oney, Newport-pagnel, Hog-sty-end, Hemel-hempstead and Uxbridge.

I desire to be so loosened from the world, and so entirely dedicated to the service of my God, that every remaining day of my life may be so devoted to his disposal, that I may continue to run with patience the race which is set before me; looking unto him who is the Author and finisher of the saints faith. May I so run as to obtain the prize, and gain the crown. Then, whether the time of my sojourning here may be longer or shorter, nothing can befal me which will counteract the gracious designs of Divine mercy and goodness towards me. To say,

from a feeling sense, I know that my Redeemer liveth, and because he liveth, I live also, is a state most desirable to attain. I have been made thankful in being in this land; and am persuaded my coming here will not be in vain; at least, on my own account; therefore desire to stand in resignation, waiting for the accomplishment of the will of my heavenly Father, concerning me.

From Uxbridge, went on to London, and attended the Yearly Meeting; after which on the 14th of 6th month, 1799, having my dear friend Anna Manser for a companion, I left the city, and went to Tottenham. Visited divers meetings, during the summer and autumn, in the western counties of England. After a few weeks travelling, A. Manser returned home, and Mary Tate again joined me as a companion, and we attended the meetings in Norfolk, Suffolk, Sussex and Surry. On the 8th of 12th month, accompanied by Elizabeth Townsend, visited the meetings in Bristol, in the morning at ten o'clock, and at six in the evening. After the Quarterly meeting at Bridgwater, where we met with David Sands, we were at Thomas Young's, and sat with the children of the two schools at Milverton.

On the 1st of the 1st month, 1800, were at Kingsbridge, where we attended the Quarterly meeting for Devonshire. My friends continue to be exceeding kind, which I esteem no small favour, in my weakly state of health. I find no difficulty in being accommodated with great hospitality; though it is a time in which there is such an appearance of the want of bread, that some of those in affluent circumstances eat no bread for dinner or supper, in order that there may be the more for the poor. Notwith-

standing which, it is feared many of them will perish for want of the necessaries of life.

The thoughts of war, famine and pestilence, being now in the earth, is indeed a very humiliating consideration; and too few, it is to be feared, lay these things rightly to heart. Yet it is to be hoped, some of the inhabitants will learn righteousness, when the Lord's awful judgments are thus evidently in the earth. I wish to learn, from day to day, what I ought to do, so that I may not only die well, but that I may indeed live so.

We visited the meetings generally through Cornwall; many of them are very small, and so few Friends there, that we had frequently to dine and lodge at the public inns. We then passed through Exeter, Collumpton, Taunton, Sidcott, and other places, till we reached Bristol, where we attended the Quarterly meeting. Then had meetings on our way to Thornbury, where I was again confined through indisposition, for about three weeks. The 6th of the 4th month, rode out to dine, and next day was at the monthly meeting at Olverston. Thence went on towards Reading, taking a number of small meetings on the way, to some of them only two or three members belong. Then went on taking meetings, till we reached London, the 18th of 5th month, having travelled in company with my dear friend Elizabeth Townsend about eight hundred miles, in less than six months.

On the 19th, attended the Select Yearly Meeting. I informed Friends that I had nearly accomplished my prospect, of visiting most of the meetings in this nation, and requested their certificate for returning. Six Friends were appointed for the purpose. On

fourth-day, the 21st, the general Yearly M
began. I attended many of the sittings, b
taken very unwell. In this Yearly Meeting,
Truth, in a good degree, gained the victory.
it concluded, I rested on fourth-day, the 28
had the company of my dear friend Ann Cr
and divers others. After which, visited a n
of meetings and families in and about Lon
Then went on to Uxbridge and divers other
and back to London. On the 1st of the 7th
joined by dear Ann Crowley, I went to New
After which, Susanna Horne took me to her fa
and I visited and took leave of many of m
friends. About the middle of the 7th month
liam Manser and wife, set out with me t
Liverpool; we attended several meetings
way, and travelled about two hundred and
miles to our kind friend, Robert Benson's, at
pool. The 25th, parted with my dear friends
liam and Anna Manser—and in the evening,
Sands arrived there. Next day, I went into th
water bath; and felt better in my health, th
some time past.

I stayed at Liverpool, attending meetin
making some friendly visits, until the 10th
9th month, when I took leave of my kind fi
Robert and Sarah Benson, with their valuable f
and embarked for America, in the ship Amia
Philadelphia. My mind felt as quiet and ea
going to the vessel, as if only going to take
sant walk. This state of peaceful tranquillity re
ed with me, in general, during the voyage; an
withstanding we had some tremendous storm
mind was preserved so calm, that I could have

weetly, if my body could have been still. We land-
d at Philadelphia, on the 14th of the 10th month,
800, and I felt desirous to reach my own habita-
ion, in as quiet a manner as might be; and which,
n a few days, I was favoured to do, to the mutual
oy of my dear family and friends, as well as my-
elf; having been absent about four years and five
nonths. In this journey, I believe, I was at all the
neetings of Friends in Ireland, Scotland and Wales,
nd nearly all in England; and though under great
odily weakness, I was mercifully supported, and
nabled to accomplish what I had in prospect, to
he peace of my own mind. I can acknowledge
with thankfulness, that it was the Lord's doings,
and marvellous in my eyes. To him be the praise
of his own works, now and forever.

PHEBE SPEAKMAN.

The following extracts from Letters, addressed to Phebe Speakman, are thought suitable to form an appendix to her travels; as testimonials of the estimation in which she was held.

Edgmont, 12th of the 5th month, 1776. Dear
riend,—Being at the meeting of ministers at Con-
ord, I heard of thy being set out on thy journey to
he eastward, and my friend Rebekah Wright, as a
ompanion; with which I was pleased, hoping you
ay be true yoke-fellows in the work whereunto
ou are called.

Dear friends, as the work is weighty, my desires
or you are, that you may be weighty, and dwell
eep in your gifts, more especially in the meetings

where your lot may be cast; so that you may experience the holy Seed to arise into dominion, which I trust, you are sensible is the crown and diadem of all our religious meetings. Sometimes I have been afraid that young ministers (and it may be, some longer engaged in the work) in order to gratify the expectations of the people in the time of silence in meetings,—have hunted, or as it were fished, for vision, or for something that they think may please; which may not rightly answer the end of their service. But as there is a dwelling deep with the holy Seed, and letting that dictate as it pleaseth;—it will reach to the Divine witness in others, carrying its own evidence with it, and conveying instruction, consolation, or rebuke to the auditory, as there is a necessity.

My dear sisters, I desire your welfare, and in the love that I feel, for your help I would remark to you, that when in Friends' families where you may be kindly entertained, if you remark any thing in any of their conduct that Truth's testimony cannot approve,—you carefully advise, persuade, or admonish against it, in the gospel line; that so, your peace may return to you in the discharge of your duty: And though it may be as bread cast on the waters, yet it may come up after many days.

I think I can truly say, without vanity, that the Truth and the testimonies thereof are as precious as ever to me. I am, in gospel fellowship, your friend and fellow-sufferer for the Seed's sake,

THOMAS CARLETON

Philadelphia, 5th mo. 27th, 1796. Dear friend,—As I missed the opportunity of taking leave of the

at Newcastle, as intended and sought for, and having a little matter on my mind, am the more disposed to write thee a few lines thus early after thy leaving us. And though it may be little more than just to say *be of good cheer*, it may help to strengthen thy mind in a strange land, and at first setting out under a load that is easier felt than described.

Thou appeared to me as one bending under the weight of the burden, and yet doubting whether thou had any thing, or any tidings worth carrying so great a distance. Well, dear friend, it is well to be poor, and to feel our own dependant state; and as thou keeps here, and waits from day to day for fresh supplies, I have no doubt but thou wilt be helped to visit the seed in many minds, which thou wilt find in low places; and though it may cost many humiliations and deep baptisms to get at them, yet when there, thou wilt be a comforter, and at times have to rejoice with them.

I have been, I trust, for some years a sympathizer with thee, and continue to feel interested in thy welfare; and am desirous, now thou art set at liberty, that thou may serve thy Master faithfully, and follow him wheresoever he may be pleased to lead; keeping the eye single to his pointings, and thou wilt do very well, I have no doubt, and in the end be favoured with the evidence of peace.

Give my dear love to Sarah Talbot, and all inquiring friends, as thou hast opportunity. In near affection, I bid thee farewell, and remain thy friend in gospel love, SAMUEL SMITH.

Colebrookdale, 10th month 22d, 1796. My dear friends and sisters, Phebe Speakman and Sarah Tal-

bot,—Although my varied engagements since my return home, have prevented my manifesting in this way the interest I take in your welfare, yet I have not forgot you, nor the arduous work in which you are engaged: And amidst my own conflicts, I can feel grateful to the Author of mercies for the help afforded you to get along, I hope, to your own peace, and the comfort of others.

Report may have announced my loss of an amiable and truly affectionate husband. He was removed, after an illness of two weeks, on the 1st of the 9th month. I consider it no small favour that I was permitted to be a witness of his peaceful close, and to render him such services as his weak state of body called for. That this has been a deeply trying dispensation, will easily be felt by you; nor will you wonder that this added to my indisposition of body, so that I have been mostly an invalid since my return home; although a late journey to the Quarterly meetings for Yorkshire and Lancashire has been of service to my health, and I now feel as though I might be continued a while longer a sojourner in time. May every future day be dedicated to the Lord's service, and then I may hope for an end of conflict.

I wish your arms may be strengthened by the mighty God of Jacob, to make war nobly in the cause of Truth;—that so, keeping your appointed ranks, you may have the evidence of having done what you could.

Farewell, dear friends. May the guardian angel of the Lord's presence encamp about you, is the desire of your affectionate friend,

DEBORAH DARBY.

Shrewsbury, 10th month 22d, 1796. My dear friends,—I have rejoiced in hearing of your perseverance in the work before you; no doubt with the enriching experience of Divine goodness, however tribulated at seasons the path may be. In the resignation of our wills to the Lord's will, there is a peace known, which this world can neither give nor take away. I sincerely desire this precious legacy may be yours, by a steady abiding near the Fountain of wisdom; not seeking nor expecting great things, but moving simply as the Light opens your way.

I feel my own weakness, and well know I am a child; but my spirit craves the preservation of all those who are engaged in the Lamb's warfare, and desires your remembrance, when an interest may be granted at the throne of grace; that so none of the snares of an unwearied adversary may prevail against me, but ability be received from time to time to lay hold on eternal life.

Farewell, dear friends. I am with much sympathy and regard, your affectionate friend,

REBECCA YOUNG.

Newport, Rhode Island, 6th month 16th, 1798. Dear friend,—It has frequently come into my mind to salute thee by way of a few lines, with desires that grace, mercy, and peace may accompany thee; whereby thou mayst be qualified for the faithful discharge of every duty, that the great Lord of the harvest may require at thy hands; so that when the work is accomplished, thou mayst be favoured to return to thy dear friends and connexions, in peace.

This is intended to come by E. C. a beloved young sister, who is going in company with H. B. from New York, on a religious visit to Friends in Europe. I have not as yet seen an opening to proceed on my proposed visit, with my beloved companion, to the West Indies; but I humbly trust we are waiting, and stand disposed that the Lord's will may be done in us, by us, and upon us: For, blessed be his name, he is worthy of the obedient acknowledgment of our whole lives. Ann Mifflin has a certificate of Friends' full concurrence in joining Mary Berry, on the like occasion of a concern to visit the West Indies.

In the love of the gospel, I bid thee farewell. My dear love to our American friends.

JOHN PARRISH.

York, 12th of 5th mo. 1800. My dear friend,—So good an opportunity offering, I feel an inclination to address a few lines to thee, expressive of my Hannah's and my own continued affectionate remembrance of thee. We have often heard of thee, since thou left York; and we were sorry mostly to learn, that thy progress was marked with infirmities of the body. It would be pleasing to us to hear that thy health was improved, and thy exercises, on that account, less trying. But this is a path in which thou hast long travelled; and I make no doubt that, at times, these weaknesses are of small moment, and move thee not. When they are compared with the duration of that life which shall never end, and that happiness which eye hath not seen, nor ear heard, nor the heart of man conceived, they seem like the small dust of the balance, and are overlooked as

things unworthy of attention. Mayst thou, dear friend, be often enabled to view them in this light. Thou hast, I believe, great cause to be raised above them. Thy dedication of heart, now in the evening of life; thy zeal for the honour of thy great Master, and the promotion of righteousness in the earth; and the manifold favours and assistance which He has afforded thee, are abundant grounds for encouragement, and reliance on him, that he will be with thee to the end; and give thee an exceeding great reward for the light afflictions of this transient life.

My dear wife desires to be very affectionately remembered to thee; and Elizabeth Frank also desires me to communicate her love to thee. I am thy affectionate friend, LINDLEY MURRAY.

Uxbridge, 8th mo. 13th, 1801. My much beloved friend, P. S.—Though much time has elapsed since a written testimonal has been conveyed to thy hands from mine, yet thou hast not been forgotten, nor have I felt any diminution of gospel love and fellowship towards thee.

It may seem out of date to acknowledge the great comfort and satisfaction I received from hearing of thy safe arrival at a peaceful home, after passing through varied and many conflicts in a distant land: but as this is the first time of taking up my pen to salute thee, my endeared friend, since thou left us, it may not be quite out of season to congratulate thy exercised mind on a peaceful release from arduous engagements on this side of the Atlantic. I am often led to take a retrospective view of the many baptising, as well as conflicting seasons, which we have experienced together; and all that is capable of reli-

gious feeling within me is bowed in humble gratitude to the Author of every good and perfect gift, for that he mercifully granted the blessing of preservation, and enabled us to set up our Ebenezers, and say, "hitherto has the Lord helped us." Oh! that this unmerited mark of his fatherly care and preserving power, may have the tendency of animating our minds to a perfect surrender of our wills unto his, who has an undoubted right to form and fashion the vessel according to his own good pleasure, and to make use of it when and where he seeth it will redound to his honour, and the edification of his church.

According to the capacity received, my spirit was dipped into fellow-feeling with thine, on hearing of the weighty and arduous engagement which appeared likely soon to be entered upon. Ah! my friend, has it not been the frequent language of thy heart, on the openings of fresh duty, "who is sufficient for these things?" not finite man, in an unregenerate state! But by the operative, purifying power of God's eternal word in and upon the heart, we are enabled to magnify his name, and stir up the pure mind in others to a more effectual remembrance of those things which are hid from the wise and prudent of this world, but mercifully revealed unto babes and sucklings in Christ.

It will be cause of rejoicing to hear that thou art getting on safely in thy journey; and though it may be a very rugged one, in which thou may find it requires strict watchfulness to keep thy feet on the safe stepping-stones, yet as the eye of thy mind is preserved single to the all-wise Director of his people, I believe he that hath, in unsearchable wisdom,

put thee forth, will condescend to go before, prepare the way, and preserve thee in the midst of all danger, so that no stratagem of the enemy will be able to prevail. Thus, through the renewed ability of almighty power, from time to time manifested to be thy strength in weakness, riches in poverty, and a present help in the needful time, thou wilt be enabled faithfully to discharge thy duty toward those amongst whom thou art sent to labour;—and, having finished the work assigned, in the wisdom and power of Truth, thou wilt feel the blessed reward of humble dedication, even sheaves of enriching peace. In dear love, I bid thee affectionately farewell.

ANN CROWLEY.

Fearing-hill, the 1st of 10th mo. 1802.—My endeared friend, P. S.—When I remember thy kind and tender sympathy towards me, while thou wast in this land, and how nearly united we felt to each other, notwithstanding the great disparity between us in regard to religious growth and experience, I would willingly entertain a hope that this unity will never be broken. Thy cordial letter, dated the 26th of 10th month, 1800, was truly consoling to me, as it contained an account of all I should have asked on thy behalf, except the poor woman's being able, whilst thou wast at sea, to render thee that assistance which thy poor state of bodily health required. But as thy mind was so divinely favoured as to have thy trust, during the stormy seasons that were permitted, firmly fixed on Him whose power, in the needful time, thou knew was stronger than the noise of many waters, yea, than the mighty waves of the sea,—it was *enough*. Even the remembrance of thy

being thus strengthened, in a time of outward
has proved a little stay to my poor mind, whe
with inward buffetings and storms,—when on
of sorrow has succeeded another, so that the
ual life could not have been sustained, if the
lasting arm of mercy had not been underne
remain thy affectionate friend,

ELIZA TOWNS

U. Darby, 8th month, 1805. My dear fri
Last night on my bed, the remembrance
strength of life witnessed in thy religious con
cation yesterday, so revived with me that I t
I could, in sisterly freedom, drop a word of
ragement to faithfulness; that thou may be ins
season and out of season, as the apostle coun
reprove, rebuke, and exhort, with all long-su
and diligence. This "out of season," I tak
when we may have seemed to pass over th
time for offering, and yet not feel fully clear
quired duty therein. I do not take up my pe
posing I can instruct a sister, or mother, el
much more experienced than myself; but
freedom or opening to give thee a little jog
couragement, remembering the saying, "
that knoweth to do good, and doeth it not,
it is sin."

I hope this may not appear officious or fo
but I feel a wish thee may be encouraged to
best foot foremost (as the saying is,) by whi
using exertions amidst discouragements, th
yesterday made instrumental in strengthening
and myself for one.

BRIEF ACCOUNT

Of the last illness, expressions, and death of John B. Barker, and Reflections thereon.

John B. Barker, son of Slocum and Hannah Barker, of the state of New York, was born the 24th of the 3d month, 1816. He was much inclined to sobriety from his early childhood, and was possessed of an amiable and affectionate disposition; in addition to which, as his years increased, his manners and conduct rendered him still more agreeable and engaging. Having a turn of mind to be diligent and industrious in attending to the domestic concerns of the family, he became the object of parental and fraternal affection and endearment, in the relations of a dutiful son, and a brother beloved. Thus, becoming increasingly useful, not only as an assistant in the business of the family, but as a virtuous example to others, the separation that was occasioned by his removal, was the more afflicting and poignant.

He was taken sick with an inflammation of the bowels, but was not considered to be dangerously ill, until two or three days before his death. He bore his pain, (which at times was very severe) with great patience and fortitude; and while the utmost efforts were made by his physicians and friends to relieve him, he manifested all the candour and discretion that might have been expected from maturer years;—and showed a readiness and quiet submission to whatever was thought necessary to be administered. But notwithstanding all was done that could be, it became evident that all means of restoring him to health were unavailing, and that his

death was apparently very near. When his physicians could do no more, his father, feeling concerned to let him know what they thought of his condition, did, in a suitable and solemn manner, inform him that the awful progress of his disorder indicated that he had but a very short time to stay with them. At first he seemed a little surprised, as though he had not expected his end to be so near, or his situation so dangerous; and said, "Is not father too much alarmed? The doctor said I should get well."

The afflicted father, feeling concerned to impress the mind of his beloved child with the solemn realities of his situation, was again enabled to tell him that notwithstanding the near and dear affection they all had for him, yet they must part with him; and that he would fall into the hands of a merciful God. He then appeared to be centred in solemn meditation, for a little time, as if in a state of deep inquiry within himself: after which he said, "I fear I am not good enough to die." His father told him that he had ever been a good child, and that it had always appeared uppermost in his mind to do right. He replied it had been so, and that wherein he had ever done wrong, he was sorry for it. After a short space, in which he seemed to be in a slumber, he revived again, and thus expressed the concern of his mind for his friends around him: "I suppose I must die. May you all take warning by me. Do as well as you know how." There being many present, he cast his eyes around the room, and said, "You all know what is right; and all that is required of you is, to do as well as you know. I have always known what was right."

Amidst the heart-rending lamentations of his af-

flicted relatives and friends, he possessed a perfect calmness and serenity of mind. To his weeping sisters, who were standing by him, he spoke in a very feeling and affecting manner, saying, "My dear sisters, I am young to give you counsel; but I want you to do as well as you can. You know what is right; and all that is required of you is, to do as well as you know." This was in the night, and he wished to see his brothers, who were gone to bed. When his little brothers, on coming to him, were unable to refrain from excessive weeping, he looked cheerfully on them, without shedding a tear, and said, "We have spent some time together, and it is not likely we shall be together much more; I want that you should be good boys. Don't keep bad company—don't play with bad boys; and instead of playing in the streets on first days, be at home reading your books." Then, taking each of them by the hand, and bidding them farewell, such was the affecting sensibility of the moment, that one of the children fainted, and was taken away.

Having taken leave of his near relations, kissing them as he took them by the hand, he seemed desirous to fall asleep, saying,—

"I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take."

It was not thought he would say any more, yet he revived again, and some favourable symptoms appearing, his physicians made some further attempts to raise him, but of no avail. He lived another day—a day of severe bodily pain; during which he said but little; yet at times, when a little more easy, observing his friends mourning for him,

he would say, "Do not mourn for me, but give me up." On parting with several, he took them by the hand, and silently looked at them with a countenance as serene and expressive of affection, as at any time in his life. His pain abated, and he became more easy before he died. As the solemn close approached, he said, "I am fainting away," and thus quietly breathed his last, on first-day evening, the 25th of the 6th month, 1830, aged fourteen years and four months. His funeral was on third day following, and largely attended by his relatives, friends, and neighbours.

Blest spirit! happy in life, and happier in death, —thy language and example teach us, that happiness is only found in innocence and virtue. "You all *know* what is right,"—thy comprehensive language,—simple,—plain,—yet full of meaning. Let the wise teachers hear, and learn of infancy to *speak but what they know,* and practise it. Blind leaders of the blind, lay down your worthless dogmas at the feet of this sweet child of grace, and confess his simple expressions to be eloquence divine. Let idle speculators, diving deep in clouded mysteries, return and ask themselves whether they *do what they know,* and therein find the substance which they vainly weary themselves in overlooking. Come, searchers after happiness in crooked paths, "bent all on pleasure—heedless of its end,"—cease the wild chase for what you cannot find;—pause on this text, and hearing, heed. It is the key to pleasure's richest casket, full of delightful jewels,—gems and pearls,—outshining far the gilded gewgaws you so fondly prize—come, taste the stream, from pleasure's purest fountain flowing free, and own you never

knew before, the sweetness it contained. Come, blooming youth! and learn your easy task—a pleasant path is this—for all is plain. Come, manhood! travelled far in ways forbidden, be not ashamed to own yourselves astray—but *hither turn*, and your first steps begin—speed on your way *undoubting;* all you need is in this short direction—lose it not—"*do what you know*"—all else is but a dream.—Come, hoary age, worn down with anxious toil, groping in darkness—"you *know what is right*"—"*do what you know,*" and taste the balm of peace.

Blest are the dead, thus dying—mourn them not. "Mourn not for me," they cry,—and worthy are their words to be obeyed, for they are healing. Mourn not your son and brother—he is not afar, but in his works still present, talking with you.—He "*did what he knew*"—Immortal truth transmitting to his heirs—what a rich legacy you have received! "*Do what you know*"—and "*mourn not!*" Oh! improve it—wipe your tears; or rather turn them into tears of joy—your son is yet alive! Hasten to meet him, *doing* what you *know*. Children, run,—cheerful and constant in the path he went—"*do what you know,*" and every good that you can ask or think, shall be supplied—and more,—for it hath never entered in the heart, the good that is in store for them that simply *do* just what they *know*.

Mark the demeanour of this child of virtue—tender, affectionate, and full of sweetness; patient in suffering, quiet and submissive. These were the gifts bestowed on his obedience to what he *knew*—beginning with the dawn of life, to *live*—for what is life? The breathing clod, fast rooted in the earth, all his desires bent *downward*—all his aim to feed

appetites sensual—*dead*, even while he lives—mere animal existence fast expiring—*can he be said to live?* Then what is *life?* 'Tis *Love*, received from heaven, imparted to our kind. Small its beginnings; little first we *know;* sufficient for our day is strength supplied—and *using* this *adds* to our strength and stature day by day, until a perfect image is impressed of love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. *This is* LIFE—fruits of the spirit, that can never die—and these we may attain, step after step, by taking for our text and practising, the parting blessing of this "*little* child," to whom the kingdom is—and none can reign until the power to rise from the dead forms and images of life, into the "*newness*" of the *living* way is first attained; and none can this attain, who fail to practise it, until the "utmost *farthing*" is repaid. "Take warning; you all know what is right; and all that is required of you is to *do* as *well* as you *know.*"

9th mo. 1833. R. S.

By nature, age brings mortals to the grave,
But youth therefrom cannot exemption have.
Tho' death is near, yet doth concealed lie;
And this is evident—we all must die.
Why should the thoughts of death such terror move?
Why to our nature should it loathsome prove?
Why such a change,—so certain, and so great,
Should not in man the highest joy create?
Perhaps the cause is this: The immortal mind
Is fix'd on objects, that must stay behind.

J. BALDWIN.

THE GARDEN.

Addressed to a Friend.

Written while sitting in view of an arbour, covered with grape vines, and meditating on the beautiful objects around. The wonderful works of Creation are pronounced to be *good*, by the adorable Author of all good.

Oft to the garden I retire,
Its varied beauties to admire,
With deep instruction fraught.
Did not our pattern too repair,
With his disciples oft-times there,
In pensive, humble thought?

Behold! with what delight we see
The splendid beauty of the tree,
Crown'd with delicious fruit;
Expanding first its blossoms fair,
Perfuming sweetly round—the air,
Supported by the root.

It must be sinful in God's eyes,
His boundless blessings to despise,
Or, justice to dispute;
As all Creation's ample plan
Claims this acknowledgment from man,
Praise is his attribute.

Behold the rich, luxuriant vine,
With clusters—round the arbour twine,—
An emblem of the mind,
Adhering to that Power above,
Replete with gratitude and love,
And safely here reclin'd.

Keen storms and tempests may assail
The pure in heart—but not prevail;
No—the Foundation's sure.
Though wave on wave may dash the shore,
And billows rage, and foam, and roar,
His servants are secure.

Then keep the faith—trust and confide
In him—who all thy wants supplied,
And kept thee through thy youth,
For his exalted cause to stand,
An instrument at his command,
To spread the Gospel truth.

How Truth adorns! what rays of light,
Wisdom divine pours on the sight,
Of them that her embrace!
Her converse mild, sweet, and sincere,
Her counsel safe, her doctrine, clear,
She beautifies with grace.

Retir'd, and sitting down to rest,
Some pure impressions warm'd my breast,
With love and friendship too;
And good desires for all—for thee,—
So hand and mind and pen agree,
To ask how thou dost do?

Does gospel love enlarge thy heart?
And make thee willingly impart,
Counsel with vocal sound?
Persuade with all the strength of sense,
And all the charm of eloquence,
Divide the word around.

With love, and life, and power divine,
Which also sweetly must combine,
To reach the grov'ling soul;
And meliorate the callous heart,
Then wine and oil may heal the smart,
When tears of sorrow roll.

May his devoted children praise
His name—and thus their voices raise,
To advocate his cause,
Who fills our barns with plenteous stofe,
And in his blessing—blesses more
Those that obey his laws.

For He, from whom all good must flow,
Can form a Paradise below,
And fit the soul for heaven;
But human science, power or art,
Cannot command the smallest part,
And yet its freely given.

The will is free, and life may choose,
And also freely may refuse
The saving gift of grace,
That would redeem out of the fall,
And's freely offered unto all
The noble human race.

No pow'r but love's endearing charm,
Can save the soul from fear or harm,
And give it lasting peace:
Oh! then the captive mind set free,
Enjoys the sweets of liberty,
And faith and hope increase.

But cease, my muse, the pen lay down,
For heaven will the conquest crown,
And waft safe to the shore,
Where all the troubles that arrest,
And pierce the tender feeling breast,
Can ne'er afflict it more. H.

"Heaven wills our happiness, allows our doom,
Invites us ardently, but not compels."
Young.

A short account of Jesse Livezey, late of Abington, Montgomery county, Pennsylvania, deceased. Written by his mother.

Believing it may afford instruction and encouragement to some seeking minds, I think proper to commit to writing some account of my dear, deceased son, Jesse Livezey.

He was from his infancy of a mild, tender, and affectionate disposition, and manifested so much attachment for his parents that he was not satisfied to be long away from them. When he was about eight years old, in consequence of his father's indisposition and inability to carry on the farming business, he was placed out from home: this was a great trial to him, as he met with many hardships and difficulties, which he bore with patience.

About the age of sixteen, he went to learn the trade of shoe making; but, owing to a weakness in his breast, he was not able to follow it. He next went to a chair maker, but his master not fully understanding the trade, he was disappointed there also. He then followed farming, and still manifest-

ed his concern, whether at home or abroad, to do what he could for his parents; and when he would come home to see us would often say, "Mother, if I live, I hope that I may be enabled to make things easier for thee."

About the 1st of the 4th month, 1820, he hired with a widow woman to work on her farm at low wages; this he did in order to have time and liberty to attend week-day meetings, being about three miles from the meeting of Germantown, which he attended. He continued in this employ about five months, in which time through his sober and exemplary deportment, he gained the esteem of the family.

The 25th of the 8th month, on his way to attend Frankford monthly meeting, he called to see us, as his brother was sick; and in the afternoon, on his return, his concern for us still being manifest, he told me he was afraid that we had not provision enough for our creatures, and that as he passed by a neighbour's clover-field, it occurred to his mind to inquire whether he could not get it to cut to the horses; and said, "Mother if thee is willing, I will go and see after it." Accordingly he went and engaged it. On his return, he said, "If I am well, I will try to come next week and cut it for thee."—He came, and began the mowing on the 29th of 8th month: mowed until towards night, but was too unwell to do any more;—complained of a pain in his head, which he had had for some days; he then took to his bed, with a chill and fever. I nursed him for several days; but he grew worse, and had more fever. A doctor was called, but all to no purpose. He suffered much, which he bore with great patience

and quietness, though was under much exercise of mind. He said he had looked over his life, and though he had never done much harm, yet he had omitted some religious duties. He had spoken once in Abington meeting, about a year before, and felt great peace of mind after it; but had withheld several times since, and once when in his brother's family he felt an impression to call them together, but omitted it. Then, looking earnestly at me, he said, "O mother, what a small duty that was, and yet I did not do it." Then said, "If I can only have peace of mind before I go hence, it is all I crave; and if I am taken away, I hope it will be of use to my two younger brothers." On seventh-day morning, the 16th of 9th month, he said he felt much better both in body and mind; but afterward, his disorder increasing, affected his head so that he became very delirious: but through all, his mind was supported, and in full expectation of his change, he often called for his king, saying, "O king, when wilt thou come?" On fourth-day afternoon, the 20th, he quietly passed away, without sigh or groan, like one falling into a sweet sleep, and we have reason to believe he was favoured with a peaceful and happy close. Aged nearly twenty-four years.

In his conduct and deportment, he was steady and exemplary; even when his hands were employed in his labour, his mind seemed fixed on heaven and heavenly things. He never followed the vain customs and fashions of the world, but had a testimony to bear in regard to plainness; an evidence of which occurred a few months before his death, as follows; having bought some cloth for a suit of

clothes, he desired me to cut them out and make them plain; "For," said he, "I dont like to go to the tailor, even to get them cut out, because I am afraid they would be cut after the fashion." So I made his clothes for him as he desired, and on his death-bed he alluded to the circumstance, saying, "O mother, thee dont know what peace of mind I had in getting those clothes made so plain." Thus he sealed this testimony as it were with his dying words.

For some years before his death, he frequently made memorandums of some of his thoughts and the exercises of his mind; among his papers were found the following:

1817. O thou great and all-wise God, if it seem good unto thee at this present season, hear the prayer of thy humble servant. Oh! thou that causest the tall cedars of Lebanon to bend, and the strong oaks of Bashan to fall,—cause that my high mind may be brought low before thee.

When I contemplate thy goodness, O Lord, and thy great mercy to the children of this generation, I behold how good thou art in that thou hast not destroyed this land, as thou did Sodom and Gomorrah for their wickedness; for, according to my view of things, we of the present age far outbalance their transgressions. Nevertheless, O Lord, have mercy on us, and spare us a little longer, even as the fruitless fig tree was spared; peradventure we may bring forth fruit to repentance, by having our minds daily turned to thee, so that we may serve thee in truth and sincerity of heart.

1st of 9th month, 1819. "Strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it;" because they do not seek it

in a right way. When we are tempted we ought to pray for strength to resist it, so that we may be made overcomers of evil.

These earthly bodies are but dust, and will soon vanish away. Why then should men and women be so proud and vain? Is it not strange, that people will thus go on in the broad way that leads to never ending woe, so unconcerned about their latter end. O my fellow creatures, love the Lord: love him now; for you are here to-day, to-morrow you may be summoned to meet him in eternity.

"Excess in apparel," says a wise man, "is a costly folly: the very trimmings of the vain world would clothe the naked one." Oh! that I may be found doing my day's work in the day time, for the night is coming wherein I can do no more work. How awful would it be if the night should overtake me in an unprepared state! but I hope better things for myself than these.

Beloved friends and brethren, I have been concerned for some time for your present and everlasting welfare, and for your advancement in the blessed truth. As the practice of swearing is so common amongst mankind, I think it my duty to set forth the great sin there is in it, being forbidden in the Scriptures of truth by the ever blessed Redeemer; who says, "Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great king; neither shalt thou swear by thy head, for thou canst not make one hair of thy head white or black; but let your communications be yea, yea; nay, nay: for whatever is more than these cometh of evil." Now here we may see the unlaw-

fulness of swearing; and it is also declared that "for every idle word that men shall speak, they shall give account thereof in the day of judgment."—Therefore, how can any man swear, or take the name of the Lord in vain; seeing that for all these things, God will bring us to an account in that awful day when we must all appear before the judgment seat of Christ, to give account of the deeds done in the body, whether they be good, or whether they be evil: therefore how ought we to be engaged in doing our day's work in the day time!

One little occurrence in the life of this dear youth perhaps may be some encouragement to others to go and do likewise. On coming home from his work, about six miles off, on foot, the day preceding Quarterly meeting, he told me there had been an exercise on his mind for some days, to bring E. H. from Frankford to the Quarterly meeting, as she had no way of coming; that is, said he, if thee is willing that I should have the horse and chair; to which I had no objection, and he accordingly went and brought her. After his death, this little piece was found amongst his papers, which it seems had been their conversation on the road, and he styled it "*the powerful effect of religion on the mind*," related by E. H. as having occurred in her travels through North Carolina.

Stopping on the road to feed their horses, she espied a small log house, and felt inclined to go to it. When she came to the door, she found an old negro man making shoes. She went in and asked him if he lived there. He said "Yes." E. H. then asked him, hast thou any wife and children? He told her

he had. E. H. Art thou a slave? The old man answered "Yea." E. H. Where is thy wife and children? He replied, "One at one place, and another at another place. Master sold them." But when she came to inquire into the state of his mind, he said, "About twelve years ago God visited me (but he had often visited me) but about twelve years ago, as I told you, God visited me, and I closed in with the visitation; and he has made rough paths smooth, and bitter things sweet to me; such as parting with my wife and children. I used to be very wicked, and master used to beat me because I was wicked: but now God has altered master's heart; and now, master dont care what time I get up in the morning, I can always get my day's work done in time, so that I can always have an hour or two every day to wait upon God." E. H. inquired how he waited upon God. The old man answered, "Sometimes I sing,—sometimes I pray,—and sometimes I feel (clapping his hand to his breast) to be still and wait upon God in silence." A. L.

Thankfulness for Recovery from Sickness.

Written by Mary Watson, wife of Dr. John Watson, formerly of Buckingham.

Oh Lord! thy goodness now I sing,
To thee, health's kind restorer, raise
My feeble voice; to thee I bring
The grateful offering, thanks and praise.

By thy assistance only, true
And humble are my thanks to thee,

For all thy mercies, ever new,
And all thy blessings granted me.

Oh! may they never be forgot;
But constant gratitude inspire;
And from my mind forever blot,
All vain and unrestrained desire.

If I look round on every side,
With blessings I've been tri'd,
And by thy goodness every want
Hath always been suppli'd.

If e'er I sought in truth sincere,
In confidence to thee,
For thy kind help in time of need,
And inward poverty;

Or outward trials which attend
Us through this vale of grief,
I never sought and was denied;
But always found relief.

For this I've promised to declare,
Thy goodness far and wide,
That others may be taught to seek,
Where they may be supplied

With every good and needful thing,
Both here and in the end,
Be crown'd with everlasting joy;
To this may I attend.

By this unerring guide be taught,
To lead a humble life,
To love my neighbour as myself,
And put an end to strife:

To cover those who naked are,
The widow's wants supply,
And bow my heart with tenderness,
To hear the orphan's cry.

May I be able to perform
These, which acceptance find,
With him who judges the sincere,
According to their mind.

NICHOLAS WALN'S ADVICE.

In the Biographical Memoirs of Nicholas Waln, inserted in vol. 5th of this work, it is stated that he sometimes gave counsel very impressively at the close of public meetings for worship, of a character that might be considered as more in place, if given in meetings for discipline. We have lately been furnished with the following admonitory communication which was made by Nicholas Waln, near the close of a morning meeting, at Pine street, Philadelphia.

"A subject has impressed *my* mind, as well as the minds of many other Friends; that is, the many scandalous bankruptcies and failures, which have latterly taken place; and some, even with members of our society; whereby their creditors have been cheated and defrauded out of large sums, to the distress and ruin of many families.

I think it would be well for Friends and others to endeavour to live within the bounds of their circumstances, and not run into hazardous speculations and enterprises, beyond their ability to manage (there are generally two or three blanks to a prize) and

when they feel themselves beginning to totter, that, instead of having recourse to fictitious credit to support them a little longer in their hazardous pursuits, it would be better to call their creditors together.

Though it may sometimes happen, that persons in business may, by unforeseen accidents or events, get into difficulty and embarrassment—it would be better to call their creditors together, and take their advice and sympathy, before they go too far.

The time has been when it used to be said, "the word of a Friend is as good as his bond." Indeed, the first principle of religion is *to do justly;*—and then *love mercy.*

I wish to be tender; but I thought I had a freedom, at the close of this meeting, to mention these things,—hoping none will be hurt by it."

SAMUEL FOTHERGILL'S LETTER

To John C. Lettsom, M. D. on his marriage with N. M.

Dear friend,—I was duly favoured with thine by my sister, at Lea Hall—and should have written sooner, had ability and leisure united;—for there hath lived in my mind a salutation to thee, the object of my tender solicitude, and to thy wife, thy companion in every tender sense, the joint object of affectionate well-wishing. I consider you as now entering the more arduous scenes of life, and filling more important stations, than in your single state, and I most earnestly desire you may, on your first entrance into the more arduous path, be wisely di-

rected; for much depends on this important crisis. With a heart replenished with the warmest affection, I recommend the Psalmist's words, representing the wise in all ages: "*In the Name of our God, we will set up our banners.*" This is a proper allusion to your state, who have associated together in the most delicate and tender bands of union, to be each other's helpmates;—to soften every care,—to enhance every comfort,—to divide every burden,—reciprocally and mutually to help each other in every temporal respect; and not only so, but to go up hand in hand to the house of God, and to the mountain of his holiness. In order to obtain this permanent felicity of the conjugal state,—in the name of your God,—now set up your banners. Let nothing divert your minds from a humble attentive care, to put yourselves under his protection, and implore his guardianship and tuition. He alone can help you in times of probation, and defend you in the perilous hour, guard you from the dangers of unsanctified, seeming prosperity, and place his everlasting Arm underneath, in the time of adversity. Place here your confidence, that you may not be moved. The world, with a variety of blandishments, will present its schemes of happiness, and make large promises of a good, it hath not in its power to bestow;—but you may carefully remember, that "in the world," or under the prevalency of its spirit, you will find troubles and disappointments; but in the Name, and under the banner of God, *peace* flows as a river; and all the cross events, and painful allotments, are sanctified and sweetened. Beware therefore, my dear friends, of rushing into the world of dissipation, which often attends a cir-

cumstance similar to yours. Beware of a vain confidence in the smiles and caresses of the men and women of this world's spirit. But seek the protection and guidance of Him "who placeth the solitary in families," and buildeth up a sure house to those, who in all their ways acknowledge Him, and cast themselves into his protection.

I trust an holy visitation hath given you an understanding, *what it is which makes for true peace.* Enter not into selfish deliberations how to avoid plain duty; protract not your stay in a land of jeopardy and danger, by taking counsel and not of God, and covering yourselves, but not with the covering of his spirit. The state of the Church in your city, requires of you to endeavour to "come up to the help of the Lord" against the mighty inundation of folly and forgetfulness, which prevails. There are no wages equal to those he gives his servants; for surely, the reward of the faithful labourer is exceeding great; peace, tranquillity, and glory are upon their heads forever.

Thus, my beloved friends, my soul travails for you, for your present and everlasting welfare, that the solemn engagements you have mutually entered into, may be truly fulfilled, and your happiness established upon the most permanent basis. The eye of passion, in the short-lived fever of the mind, sometimes improperly called *love*, flatters itself with objects of imagined amiableness and beauty. This is transcient and mutable, but affection founded on mutual esteem for an object which religion and virtue have rendered truly estimable, hath a permanency in it. It is not in my mind to descend into

every particular part of conduct, necessary for your happiness; these will be clearly opened as occasion requires, and help administered to come up in the discharge of every duty, to render you truly comfortable and helpful to *each other*, useful and honourable in the church and in the world, and objects of Divine favour and acceptance. But allow me to recommend a close attendance of meetings, both for worship and discipline. In the most reasonable duty, the soul has often been replenished with good, and its strength renewed to step forward in the holy path. Dare not to live without God in the world, lest he withdraw his blessings; and then, who can make up the deficiency?

My health continues precarious. I have been obliged to drop my pen several times, in this essay to salute you; which may account for several inaccuracies, besides those in writing; nevertheless, warm affection fills and strengthens my mind towards you; in which I wish your prosperity; your present and everlasting welfare, with a tenderness as nearly paternal as I am capable of.

SAMUEL FOTHERGILL.

FRIENDS' MISCELLANY.

No. 7.] SECOND MONTH, 1835. [Vol. VI.

JOSEPH MOORE'S JOURNAL

Of a tour to Detroit, in order to attend a Treaty, proposed to be held with the Indians at Sandusky.

In the second volume of Friends' Miscellany, was published, Jacob Lindley's Account of a Journey to attend this Treaty, with preliminary remarks and a brief history of the circumstances which led to this measure. The following Journal, while it corroborates Jacob Lindley's account, presents a view of divers interesting incidents and occurrences, not noted in that narrative. Joseph Moore was a valuable friend and minister belonging to Kingwood monthly meeting, New Jersey. The place of his residence was near Flemington.

On the 17th of 4th mo. 1793, I set out for Philadelphia, and attended the meeting for sufferings, where were divers Friends who had given up to attend the Indian treaty proposed to be held at Sandusky, on the waters of Lake Erie—having previously obtained certificates from our several monthly meetings for that purpose. The commissioners appointed by government are, general Lincoln, colonel Pickering, and Beverly Randolph. Lincoln goes by water to Albany, &c.; William Savery, Jacob Lindley, and William Hartshorne, go with him: and John Parrish, John Elliott, and myself, with Timothy Pickering and Beverly Randolph, go through the country by land. I have some days past, been very poorly with the ague; but am now bravely.

30th. In the afternoon set out in company with

Beverly Randolph, John Parrish, John Elliott, and Henry Cornplanter, or Obeal—got that evening to Norristown, where colonel Pickering met us. Next day we proceeded to Reading—thence to Harrisburgh and over the Broad Mountain, Mackinoy, and Tuscarora, to Sunbury—thence crossed the Susquehanna at Northumberland, a town standing in the point where the east and west branches come together. Here, leaving the commissioners behind, we, in company with Josiah Haines, proceeded to William Ellis's, and attended Muncy meeting of Friends. After which, went to Samuel Wallace's, where we met the commissioners, and were liberally and friendly entertained.

5th mo. 6th. The forepart of this day, we passed a rapid stream, called the Loyalsock—and in the afternoon we crossed another large stream, called Lycoming, seven times—lodged at James Kyle's. Next day rode forty-three miles without any entertainment on the way, except what we had with us.—Where we put up, there was no hay to be had for our horses, so we fed them with oats, and tied them up for the night—went to bed, or rather lay on the floor with our own blankets, in a very small house; but rested well. In the morning, the weather was fine and pleasant—rode to major Samuel Lindley's, crossed the Tioga twice, and the Cownisky; then to the Painted Post, crossing the Cohocton at David Fuller's. On our way here, we swam our horses over the Tioga, and went ourselves in a canoe. The country from Northumberland to this place, abounds with large streams of water, and abundance of flat land on their banks, exceedingly rich. We observed in many places, old Indian fields, with signs of the

old corn hills. On each side of these creeks and flats, are ridges of mountains. We have now travelled according to the several distances from place to place, two hundred and forty-seven miles.

9th. Rode about thirty miles, and a little before night, got to an old Indian cabin, with fire in the middle, where we lodged. We let our horses browse awhile in the woods, then fed them with oats we had with us, and tied them up for the night.—This cabin stands on the bank of the Cohocton. The roads here are new, and of course rough, which is trying to the poor horses that are rid hard all day, and at night tied to a tree. Next day, rode thirty-six miles to Williamsburgh. Some parts of the road very rough. We passed over some of the steepest hills I ever saw travelled. But the country is new —and I have no doubt in a few years, the roads will be much improved, as there is abundance of excellent land that is settling fast in some places. Stayed this night at captain Charles Williamson's, where we were kindly entertained.

11th. This morning the commissioners despatched a messenger to Canandaigua for an interpreter; so we rested here and were finely refreshed. Set out again next day, and rode to Gilbert Berry's, on the bank of the Genesee river. Here we found about fifty Indians collected, amongst whom were some of their chiefs; Farmer's Brother, Red Jacket, Little Billy, and others, to all of whom a dinner was given by the commissioners. They expressed their gladness in seeing us, and we also in seeing them. In the evening we had some weighty conversation together, wherein the commissioners imparted a little of their business concerning the treaty;

which appeared to give general satisfaction. After which, the Indians gave our friend John Parrish a new name, which they in their language call Suttekutte, and signifies *plain* or *level.* This name was given by Farmer's Brother, at which there was a small shout, in their way, and they would have given us a song on the occasion; but understanding we were a plain people, not accustomed to singing, it was omitted, and nothing further followed than a little pleasantry. Near ten o'clock we all retired and rested bravely.

In the morning the Indians showed no inclination to depart while the commissioners were here. Red Jacket, at the close of one of his speeches last evening, signified, that when he was in Philadelphia, the white people had proposed a method for them to turn buffaloes into cows, deer into sheep, and bears into hogs; he thought it now a fit time for the commissioners to show them a piece of their skill; as they were now on their way to Canandaigua for some clothing, &c., and that a good buffalo would be very agreeable for provision on the way. The commissioners used some endeavours to obtain a fat cow; but as there was none to be had here, they gave them a quantity of salt beef, pork, and corn, at which they appeared satisfied.

14th. We prepared to move forward; divers other people fell in company with us from Schenectady and other places, who were going into Upper Canada. We swam our horses over the Genesee river with some difficulty, and we, with our baggage, crossed in a canoe. In the evening we put up in the woods by the side of Tonnewanta creek, where we sheltered for the night with a good fire, and tied up

our horses as before. The following day we travelled hard, being very desirous to reach some house to lodge in. According to the account given us, we rode about fifty miles, and truly we thought them long enough. Arrived at Buffalo creek about sun set, and put up at landlord Winney's; most of us lodged on the floor and slept well; also, had plenty of grass for the horses. The country we have passed through the last two days, is Indian lands, and one continued wilderness. Much of the land appears very good, with a variety of timber, such as oak, hickory, sugar maple, elm, ash, beech, linn, pine, cherry, butternut, &c.

16th. Rode about three miles to the ferry, nearly opposite Fort Erie, most of the way along the beach of Lake Erie. Here we crossed over the outlet of the lake, a large and strong current, landed in the British dominions, and rode down the banks of the river to Charles Willson's near the great falls. The whole distance to this place is four hundred and twenty-seven miles. In the evening, walked to the brow of the bank to view the mighty cataract. Next morning went again, descended a very steep hill and walked to the rock over which the water falls, which appears tremendous indeed. There are rapids above the cataract that fall, it is said, fifty feet (and it looks likely to be so) within the distance of little more than half a mile. After satisfying our curiosity here, the commissioners went on to governor Simcoe's, at Navy Hall, sixteen miles. This is nearly opposite the garrison, which stands on a point of land in the United States. John Parrish, John Elliott, and myself, went about two miles to our

friend William Lundy's, where we were kindly entertained, and spent most of the next day.

19th. Being first of the week, and having appointed a meeting to be held here at the eleventh hour; about the time there attended a pretty large collection of people, more than the house could contain. We thought it a favoured opportunity. After dinner we had a solid opportunity with the family and divers friends who had stayed with us. Then went about six miles to our friend John Hill's, who, with his wife, had been at the meeting. Here we were kindly entertained and lodged. In the morning, had a solid opportunity with the family, and set out for Navy Hall, a messenger having been sent to invite us to dine with the governor. He appears to be a plain man, and remarkably easy of access. At table we had the company of the commissioners, colonel Butler, majors Little, Hales, &c. The governor, when we were walking in his garden, said our coming forward at this time, did our society great honour. Toward evening we rode up the lake about two miles to landlord Peacock's, and lodged.

21st. We went up the lake twelve miles to Benjamin Paulin's and his brother Jesse's—our friend, John Parrish, having a letter from their connexions in Philadelphia. Here we were kindly entertained. In the woods we came through, we observed the greatest quantity of pigeons, I think I ever saw; they were flying up the lake, being chiefly young ones, and very fat. The people take abundance of them with clubs, poles, &c.

22d. The weather has been warm and dry since the time of our arrival in this country. I continue very poorly, but went three miles to our friend John

Taylor's, though hardly able to travel. Here we were kindly treated and lodged. I believe many were made glad in seeing their friends come amongst them, for whom in their wilderness situation, we often felt near sympathy.

23d. I felt much better in health, and understanding divers Friends live at a place called the Short Hills, about twelve miles off, we concluded to go there. On the way we dined at Thomas Rice's, and thence proceeded to Joshua Gillam's. We passed through some land where we saw the effects of a hurricane that was on the 1st of the 7th month last, and truly I may say, I never saw so great destruction of timber. For about two miles in width, and said to be many miles in length, there was scarce a single tree left that was not torn up by the roots, or broken off. This tract, as far as we have passed over, appears excellent land, with a variety of good timber—white and black oak, hickory, chesnut, poplar, white pine, walnut, cherry, &c. We, finding a few Friends settled in this neighbourhood, concluded to stay amongst them over first-day, and have a meeting with them. In the interval, we visited at James Crawford's, Enoch Scrigley's, and John Dorling's, where the meeting is proposed to be held.

26th. We had a considerable gathering of people that behaved orderly, among whom we had a satisfactory opportunity. In the afternoon, set out on our way to Navy Hall, and lodged at Jeremiah Moore's. Having heard of the arrival of the other Friends that came by the way of Albany, we rose early next morning, and went to our friend Benjamin Hill's, where we took breakfast—then rode to the landing, and thence to Navy Hall. Spent a little

time at the governor's, and went back to the landing, where we met with Jacob Lindley, William Savery, and William Hartshorne, who had come on by water. Our stores were landed here, and we all dined at captain Smith's, at the mess house. In the afternoon we set up our tents on the hill, and lodged all together. This seemed very pleasant, being all in health, and they having had a favourable passage from New York to this place, and very agreeable company with general Lincoln, in their covered batteaux, two of which they propose taking up to Lake Erie.

28th. Having had a good night's rest in our tents, were in the morning all bravely. When we shall move forward from this place appears at present uncertain, as the commissioners sent off an express yesterday to Philadelphia on some important occasion, and expect to wait his return. Young Cornplanter went some days ago to his father's, about one hundred and fifty miles from this place. The Indians, we understand, are gathering from many parts to the place appointed. Some of the Mohawks are now here. We shortly expect a number of the Five Nations. Jacob Lindley being desirous to see Jeremiah Moore, we two rode there, spent the afternoon, and lodged. The weather cool and cloudy, with easterly winds. The next day was rainy. We are now within about three miles of the great cataract—the noise of which is much like the roaring of the sea in time of storm. The people gave us a particular account of their distressed situation, about four years ago, for want of bread, and their loss of cattle and horses; which was truly alarming; but through the goodness of kind Providence, they have now plenty

of bread and other necessaries; and plenty of good sugar which they make from the maple tree.

30th. John Elliott came up from our camp at the landing, and we, with Jeremiah Moore and Benjamin Hill, went to the Falls, where Jacob had not been, and viewed them in a different direction from what we had done before. In this as well as many other things, the mighty works of Providence are eminently displayed, being far beyond the power of human art to form. Some of our company descended the mighty hill, by the clefts of rocks and the help of Indian ladders, to the water below, supposed one hundred and ten feet. Here they saw divers curiosities, and brought up some memorials of stone, bones, &c. We then returned to our camp, and, I lodged at Benjamin Canby's.

31st. We had at our little camp, the company of captain Hendricks and several other Indians, that fed on our provisions—and a white man, lately from Pittsburg, informed that the Indians from the southward were coming on.

6th. mo. 1st. The weather wet and little business to be done—though the article provision meets with a large consumption—we being all in pretty good health, and for the most part a number of Indians and others at our camp. The commissioners are most of the time at Navy Hall with governor Simcoe. We expect to move forward in a day or two, towards Fort Erie, to take passage in a vessel for Detroit—the commissioners not likely to go from this under a week or ten days. We endeavour to fill up our time in seeing our friends. This afternoon John Parrish and John Elliott, crossed the river and went to

an Indian settlement of about eighty families, who received them kindly.

2d, and first of the week, we held a meeting about four miles from the landing, in a large barn, of which previous notice had been given. The collection was large, and proved a solid opportunity. I hope it tended to the advancement of our religious testimony. Divers Friends came many miles to attend it. After which, William Savery and William Hartshorne returned to our camp, in order to send forward our baggage to-morrow to the upper landing above the Falls. John Parrish, Jacob Lindley, John Elliott, and myself, went to Jeremiah Moore's and dined—thence to William Lundy's and lodged. Esquire Burch was at meeting, and kept company with us thus far.

3d. Went on to esquire Burch's, where we dined. Bought three barrels of flour and sent forward to Chipaway, to be carried on with the rest of our baggage, to Fort Erie. John Parrish, John Elliott, and myself, rode up the river about seven miles and lodged at our friend Richardson's. Next morning went to Benjamin Willson's, whose wife is a near relation of mine. Benjamin went with us six miles to the Fort. Here are the king's stores, and a harbour for shipping—several topsail vessels were then lying here. We went on board the Dunmore, captain Ford, bound to Detroit. The cabin passengers besides ourselves were Robert Inne, —— Newman and servant, Richard Hillery and servant, Dr. William M'Casky, John Heckewelder, and William Willson. These, with the sailors and marines (being a king's ship) and about sixty Indians of four different tribes bound to the treaty, made our whole

crew about ninety. We left our horses in the care of Benjamin Willson—next day set sail and steered up the lake. We had fine pleasant weather until the 8th, when being near the islands towards the head of the lake, and dark night coming on us, we stood off and on till morning—had several squalls of rain, and short blasts of high wind, with thunder and lightning—which was somewhat alarming, as our ship had on board a large quantity of powder. But through the goodness of kind Providence we were preserved from damage.

9th, and first of the week;—fine pleasant morning with light airs of wind. The islands now appeared in sight. This day we had a small meeting in the cabin with our fellow passengers and two Indian chiefs. In the evening entered the mouth of Detroit river, and anchored till morning; when we ran up the beautiful river a northerly course, with a fair wind to Detroit. This is a small garrison town, with a variety of inhabitants. Here is much of the sound of drums and trumpets, but not much religion. The people here, as well as those on board our ship, were very respectful to us—and there was great harmony amongst ourselves. Thanks be to kind Providence for all his unmerited favours. Here we landed our small baggage, and took lodgings at Matthew Dolson's for the present.

11th. Found our accommodations comfortable and easy. We visited the commandant, colonel England, and showed him our passport from governor Simcoe, at Niagara, and are now waiting the commissioners coming forward, which we hope may be soon. From the present complexion of things, it is likely to be some time before the treaty com-

mences; so that we find patience very necessary to be exercised. We hear many sentiments expressed, some favourable and some otherwise. Hope our minds may not be diverted by either from that humble dependance on the omnipotent Arm of power, under whose banner, I trust, we have enlisted in the righteous cause of peace-makers.

12th. Took a walk down the bank of the river, about three miles to a fine spring, of which there are few hereabouts. The inhabitants mostly use the river water, which is said to be very wholesome. The banks of this river for many miles above and below the town, are very thickly settled, mostly with French, who have fine orchards and meadows, and good wheat growing. Their grain is mostly manufactured by wind-mills, of which there are many in sight. The inhabitants of the town are as great a mixture, I think, as I ever knew in any one place. English, Scotch, Irish, Dutch, French, Americans from different states, with black and yellow, and seldom clear of Indians of different tribes in the day time. These are all turned out by nine o'clock at night, and the gates are shut—sentries are placed constantly in various parts round the town, which is enclosed with high pickets. There is no place of worship except one Roman Catholic chapel. There are large ships employed on these waters, some of which are from one hundred to one hundred and fifty tons burden; they sail up to Michillimackinac, several hundred miles from this place, and return with abundance of peltry—the staple commodity of this country.

13th. John Parrish, John Elliott, and myself, dined with the commandant, colonel Richard Eng-

land, and a number of other officers, and were friendly and liberally entertained.

14th. Took passage in a small boat, bound up the river Latrench, on the east side of Lake St. Clair, with a fair wind—passed through the lake, more than twenty miles over, and went up the river about fifteen miles, to Isaac Dolson's, where we lodged.—Next day, with some Indians in a canoe, proceeded up the river about twenty miles, to Edward Watson's, son of Thomas, of New York, an intimate acquaintance. The respect I felt for him and his connexions, induced me to take this tour to see him, and know how he fared here. He and his wife received me kindly. They are connected with the Moravian brethren, and were very civil to me. John Heckewelder, Indian interpreter and Moravian minister, was passenger with me as far as Dolson's, where he took horse and went up the river to visit his brethren at a settlement of that people. This appears to be a beautiful new country, just settling; fine wheat, corn, peas, &c. now growing, and grass in abundance;—the timber, white and black oak, cherry, hickory, black and white walnut, ash, linn, poplar, &c. I am informed it continues in that way for one hundred and fifty miles up this river—the the general course of which runs about east from its mouth, and the farther up, it is said, the better the land. The inhabitants here appear to want as much cultivation as the lands they live on. May the Lord's power so reach their hearts, as to bring them into subjection to his Divine will.

16th, and first of the week, after breakfast took leave of this family in a solid manner, and returned to Dolson's: on the way, called at several houses

where divers were collected, being much accustomed to visit each other on first-days,—among whom I had several opportunities for religious conversation, and informing them of our principles.

17th. The boat being ready for sailing, having on board about twenty-five bushels of wheat, we got under way, and had a pleasant passage to the town, where we arrived about ten o'clock in the evening. The gates being shut, we were obliged to lodge without the pickets.

18th. Went early into the town—found all my dear friends well; they gave me an account of two public meetings held by them; one with the inhabitants of the town and soldiers, and a number of the officers, in the forenoon; and another in the country in the afternoon, both to pretty good satisfaction. Jacob Lindley, William Savery, and William Hartshorne, dined with the commandant yesterday. With respect to Indian affairs, things look dull and gloomy —the commissioners not yet come forward; so that we are here in suspense with respect to the time of the opening of the treaty, and hear many frightful stories about the conduct of the Indians; but we endeavour to keep our minds quiet, trusting in the arm of divine power for preservation, and believing we are engaged in the righteous cause of promoting peace on earth and good will to men.

19th. William Savery not very well—the rest of our company, to wit, Friends, went down the river in a small boat, about four miles, to Frederick Arnold's, where we dined—then went on foot about two miles to John Messemer's, who is of the religious society called Dunker's,—with whom and divers of his friends and neighbours we held a

meeting, which was a solid, satisfactory opportunity, I believe, to them and us. Here we lodged.

20th. After a solid opportunity with the family, we went on towards our boat—dined at Francis Cornwell's; the weather being wet and the wind ahead, William Hartshorne and I lodged here—the rest of our company went to Frederick Arnold's.

21st. In the afternoon, John Elliott and Jacob Lindley went on foot up the river and crossed over to the town. The others lodged here—being very kindly entertained.

22d. Set out and rowed up to the town—found William Savery and the rest of our company all well. We have frequently been visited by numbers of the Indian chiefs that were on their way to Sandusky, who mostly called us Shemucteman, or long knives, the term they use to describe the Americans of the United States; but when informed what we were, they signified they had heard of our being come, and were glad. This day, we were visited by several that had just come to town. We observed the generality of all the tribes had a remarkable thirst for rum; and when intoxicated, were very troublesome.

23d. First of the week, we held a meeting in a large sail loft in the shipyard; had a considerable gathering of the town's people, and a few soldiers, who behaved quietly. The meeting held about two hours and a half, and I believe, ended well. In the afternoon had some more Indians to visit us, of the Chipaway nation; one of whom, called a chief, was pretty clean dressed, which is not general among that nation.

24th. Our landlord's boat set out for the river Rushe, with grain, to the mill. I took passage therein with William Savery. Matthew Dolson met us at the mill, and William returned with him in the evening; I stayed all night at Jacob Troxler's, a Dutchman, who served his time in Jersey. The people were as kind as it was in their power.

25th. The boat with the cargo being ready, we rowed most of the way home, being about ten miles. This river is called Rushe, which signifies *red*, and the water appears stained with something which causes it to appear with remarkable redness.

26th. John Heckewelder returned from Latrench river; with him came a number of the Moravian Indians, who adhere to the religion of that family of the brethren. We understand they suffered much in the time of the late war, and since,—having had a number of their friends killed by the white people, with the loss of most of their substance, of which they had plenty while in their peaceable habitations at Muskingum. They were now in the sixth place of their retreat, in the British government, and on good land. Our commisseration was excited by the above account, and we granted some relief to the amount of one hundred dollars, which they received thankfully.

27th. The Indians are every day here, on their way to the treaty. Twenty-eight are just arrived from Michillimackinac, some of whom I saw this morning; they were well dressed, curiously painted, and decorated with wampum, and ear and nose bobs; all young, and the handsomest I think I have as yet seen. They appeared good humoured and plea-

sant, having, as I was informed, brought no arms or warlike instruments with them, except their bows and arrows, with flutes for music, of their own making, which appeared simple, but pleasing to themselves. Some of the British officers asked them to play, which they readily did, by putting the instrument to the mouth, and sometimes to the nose; as handily to the one as the other.

This evening had the company of capt. John Drake, a coaster between this and Mackinaw, distant one hundred and thirty leagues—sails in a sloop of seventy or eighty tons burthen. He gave us some account of the north-west fur trade, and the manner of its being carried on by the companies concerned, who employ many hundred men, that stay many years in the country, travelling and trading with the northern Indians for peltry; an abundance of which, of the richest kind, is brought from the high northern latitudes, which netts the companies a very large profit. But among what people, or in what part of the world, except the Canadian French, could persons be found for their purpose, I know not. They are allowed a very small portion of provisions from this to the Grand Portage, at the head of Lake Superior, which is about eight hundred miles; there they are allowed about one bushel (forty-two quarts French measure) of Indian corn per man, for a year, and a little fat, which they may use at their own discretion. The corn is prepared in a curious manner at Detroit, being first boiled in strong lye, which takes off the outside hull; afterwards it is spread out and dried, then packed up for use. With this they set out, and return not until the end of the year, when a fresh

supply of goods is taken up with canoes, &c. by many hundred men to the Portage, where they exchange commodities to a very great amount. Thus goes on the trade from year to year. The men in the north live principally on fish, and the flesh of beasts of divers kinds, without bread or salt, and when they return appear as robust and healthy, and even more so than those who live on the greatest delicacies. The principal fish in Lake Superior are the white fish and salmon trout, which are fine and delicate: we have eat of them, brought fresh from the lake to this place in six days.

We understand one M'Kenzie is now out with ten men, exploring the North-west Territory: he once attempted it before; was out more than a year, and discovered large frozen waters in the north, but, whether lakes or ocean, he knew not—supposed the latter, the water being salt.

Captain Drake, by his own account, had been several voyages to Africa, in the horrid business of fetching slaves, which he now very much condemns. He told us many curious tales;—and is certainly a very temperate man with respect to drink, taking nothing but water—a rare instance in a seafaring man. Happy would it be for many thousands in the world, were his example followed in that respect; families would be preserved from ruin and distress, morality increase, the poor Indians be saved from many acts of violence, and the end of our creation be more fully answered by honouring God, our Creator.

28th. We are frequently visited by the officers of this place, both civil and military, who appear friendly, and treat us with much respect, often

wishing us success in our laudable undertaking; assuring us, that nothing should be wanting that lay in their power, to render us happy and comfortable. The commandant said, that if he apprehended danger at any time, he should lay his commands on us not to depart the place. But, although we sought not the protection of military power, we were not insensible of his great good will towards us, which we were not wanting to acknowledge.

Visits from the Indians are almost every day repeated, by different tribes constantly coming in, this being the thoroughfare for all the northern Indians. It would be difficult to describe the various appearances they make, and languages they speak. It is wonderful to find the vast expense the British government is at with this people. Governor Simcoe said it cost them thirty thousand pounds per annum. Here are agents appointed, that are daily giving out large quantities of provision, &c.

29th. This day had a visit from a Wyandot chief, who appeared to have much concern respecting the approaching treaty, and mentioned the remembrance of some long and broad belts that were given out in former treaties, intended to bind us by the hands and arms, so that no small accident in future should be able to make a separation; and, notwithstanding all that had happened, they (the Wyandots) felt some of the old affection to remain, and he hoped we would find it so at the general council; but could speak for none but themselves. We assured him we had the same love and friendship for them and all others, as our forefathers had, and that our principles had always restrained us from war; and when we believed the government was disposed

to make peace with them on principles of justice, we were made willing to leave our homes and take this long journey to endeavour to promote it, and to be present at the concluding of so good a work. He said, he knew long ago, we did not fight, but were for peace, and that, as we had come a long journey, preserved in health, it was evident the Great Spirit was pleased with our coming, and he hoped some good would be done, and that the Great Spirit would bring us home in health and safety.

We had a visit also this morning from Abram, an Indian chief, Katharine his wife, and their daughters, richly clad, with plates of silver, &c.

The introduction of distilled spirits among the people appears to have been their ruin. The frauds, in consequence of it, imposed upon them, taking in the ravages and depredations of war made amongst themselves, with multiplied murders and thefts, seems to have prevented their being a wealthy people. The contrary with many is sorrowfully their situation, I fear to our condemnation; yet the history of Indian barbarity, and breach of faith to white people, and to one another, which we have heard related since we came here, would be shocking to recite, and is almost at times ready to stagger the faith of their best friends. One of the Moravian missionaries signified his sense, that if peace should be concluded, it would not last long, until they were further chastised. John Parrish asked, by what means? Did he mean the sword? He was answered, yes. This sentiment, from one of those who make profession of the peaceable principles of the gospel, was really discouraging.

We often hear many frightful things suggested; as, that we shall be either killed, or kept as hostages at the ensuing council. This, with the accounts of the Indian warriors in time past, frequently passing with numbers of scalps and their disconsolate prisoners, seemed dreadful; yet we are not discouraged from pursuing our first prospect; believing he that put us forth, will go before us, if we are not wanting on our part.

It must be said to the honour of British humanity, and in commendation of this government of Upper Canada, and its truly respectable and generous officers, that they have interfered to the relief of great numbers of persons, and obtained their redemption at a great price; divers of whom that we met with appeared as the outcasts of Europe; some of them, as colonel England and other officers told us, hardly had manners or gratitude to acknowledge the kindness, though in some instances it cost one hundred pounds. But in the case of a real American, they never grudged it.

30th. First of the week. This morning we were visited by a principal man of the Wyandots, called the Blind Chief, with his nephew, grand, and great grandson; with whom we had some friendly conversation. He told us eight of their principal men were gone on to the council. We held meetings fore and afternoon in the king's sail loft, to a good degree of satisfaction; being largely attended by the citizens, officers, and soldiers, who behaved quietly.

7th mo. 1st. Took breakfast with captain Elliot, Indian commissioner. After which, went to the burial of Isidore Shone at the Roman chapel. He was an old Indian interpreter, supposed to have shorten-

ed his days by the immoderate use of strong drink. On this occasion there was a good deal of form and ceremony, in their way.

2d. Yesterday arrived the ship Ottoway, captain Cowan, from Fort Erie. He brought about eighty Indians—more than sixty were landed at the Miami rapids, with colonel Butler; eighteen of the Oneidas were on board here. It was said Butler was fearful they might be hurt by some other Indians that were there, on account of some dislike they had to one of their chiefs, who had given his interest in favour of the Americans, in such a manner as to create jealousies amongst them. They, notwithstanding apprehend themselves quite safe in the British lines, where the tribes of all the nations from east, west, north, and south, are daily supplied with provisions, &c. And we hear nothing but wishes for peace among the people every where.

This day we crossed the river in our landlord's boat, with himself, wife, &c. to his farm, where we regaled ourselves with fine ripe cherries, and towards evening returned. The weather very warm, and for many days past it has been very wet—but through divine favour we are all preserved in good health.

3d. We had a visit from colonel England, who is constantly manifesting his regard in a very respectful manner. He invited us to walk with him to his garden, and some of our company went. We had also the company, at our lodgings, of a young Shawnese chief, neatly and richly dressed in Indian style; he stayed and dined with us, behaving with decency at table. But we sometimes find great difficulty in conversing with the Indians, in such man-

ner as we wish, on account of our interpreter's sentiments and prospects differing in some respects so widely from ours.

4th. I was this day very poorly with a fever.—We were visited by fourteen of the Indians that came in the Ottoway, with one Shawnee, who finding our doctor M'Caskey had been with St. Clair's army at the time of the defeat, told him, "you're my friend, though you ran away from me once."

The commissioners are not yet arrived—we are still in suspense, and weary of our long detention here—though we are well supplied with provisions, &c., and decently treated by our respectable landlord and landlady, as well as by the inhabitants in general, being often invited to dine, &c. In the evening I felt better and slept pretty well.

5th. We are much confined within the narrow limits of this small garrisoned town, where, the streets being narrow, there is a want of air. A favourable opportunity presenting for a small tour on the water, we, except William Savery and William Hartshorne, went in a boat, provided by our friend William Baker, up the river about nine miles, to Nathan Williams's, where we were kindly received, and dined. His place is situate at the entrance of Lake St. Clair. While here, Nathan gave us an account, that in digging a cave for a root house, they found, about six feet below the surface of the ground, large quantities of human bones, that must have been for a long time there: and at another place on the bank of the lake, it being washed away when the lake was high, there were seen great numbers of the same kind, which they gathered up and buried. The Indians said they must have been

from people a great while ago that they knew nothing of. There is also near this lake, as we are informed, the appearance of old forts, curiously made in ancient time, where pieces of earthenware are often found, though large trees are now standing in the entrenchments, of which the present Indians can give no account. We seem pretty generally led to believe, from various circumstances, that the natives of this land must be the descendants of old Jacob, and are of the scattered tribes, who probably found their way here through Russia, and crossed over the narrow strait from Kamschatka to the west side of America. Be all this as it may, we find them here in great numbers, at present a savage, barbarous people when at war, and more particularly when intoxicated with strong drink, which has been introduced by the white people that suppose themselves by far their superiors in religious and natural understanding. Happy would it have been for them and us, had we used those superior talents, in mercy conferred upon us, more to the honour of God, by following the example of our holy leader, Christ Jesus, who said he came not to destroy men's lives, but to save them. May all Christendom more and more labour to experience a renovation of heart and mind, submitting and conforming to the will of heaven in all our conduct, consistent with the design of our creation. Then might we have reason to hope for a blessing on our labours, tending to stop the effusion of human blood, and the establishment of Christ's kingdom on the mountain of love and holiness, where the lion and the lamb might lie down together, there being nothing to make us afraid.

In the afternoon we re-embarked and returned to

town. Wm. Savery and Wm. Hartshorne in our absence, were visited by a Shawnese warrior, who announced to them what had frequently been suggested to us before, by divers persons, that if the commissioners did not immediately agree that all the land west of the Ohio should be given up by the United States, or even hinted any thing to the contrary, by offering gifts or money as purchase, that not one of them or their company would go off the ground alive; for their fathers, who were all gone, had sold lands for knives, rum, &c. till they were now driven almost to the sun setting, where they were determined to make a stand. He also pointed out very sensibly, the sad effects strong drink had on their fathers in general. He then appeared perfectly sober—informing that four days before he left the Miami Rapids, a deputation of two chiefs from a tribe, embarked for Niagara to meet the commissioners, and let them know the outlines of their conclusions; and that if the white people would settle to the banks of the Ohio on the east side, and agree that the river should be the line, they would be glad, and take them by the hand and call them brothers. But we apprehended no such power lay with the commissioners, nor of its being the design of government,—the cloud looked dark and heavy, and portended some dreadful scenes of desolation, except the Lord should be pleased, in his abundant mercy, to interpose and spare this wicked generation.

The aforesaid Indian, notwithstanding his sensibility and calmness, about two hours after, returned much intoxicated with rum—behaved very rudely, and drew a stroke with his tomahawk at one Sylvester Ash, an interpreter, who had long resided with

the Shawnese, and now lives at Fort Pitt. We supposed he had a grudge against him for leaving them; but Ash prevented his doing him mischief. This, with other insolent behaviour to our landlord, caused captain Munsey, who was there, to send for some soldiers to turn him out of the garrison. These things look gloomy, and tend to confirm us that nothing short of wisdom from above will do for us to lean to.

6th. The weather is now dry and warm—the wheat it fast ripening, of which there is an appearance of very fine crops. Vegetables are plenty, such as new potatoes, peas, beans, &c. The sloop Felicity just arrived from the Miamies, confirms the account of the Indian deputation being gone to meet the commissioners at Niagara, accompanied by colonel Butler and Simon Girty. The schooner Nancy also just arrived from Michillimackinac, with peltry—made her passage to this place in seventeen days—distance three hundred and ninety miles.

7th. First of the week. We held a meeting in the forenoon in the old sail loft: it was to good satisfaction, being large and solid. In the afternoon we went about five miles to the river Rushe—held a meeting with the inhabitants there and several who went with us from the town. This also we thought was comfortable and edifying.

8th. The weather hot and sultry—a heavy thunder shower. We have no account from the commissioners—hope they may come on with the Indian deputies, if any thing is likely to be done. This is truly a trying scene to us, to be kept in this expensive place so long in suspense; yet hope it may not be altogether in vain. We think we have done the

best we could in our present circumstances. Various reports are daily coming in, with respect to the Indians' disposition. We much desire an opportunity with them in council, if it could be come at properly, whether the commissioners come or not. The opinion of many is, there will be no general treaty. We received a letter from colonel M'Kee in answer to one written him some time ago;—says he will attend to our request, and give us every intelligence he apprehends necessary;—and yesterday, one from captain Hendricks, at the rapids of Miami, requesting some favours from us,—which were granted. And truly we have many requests, that in our present circumstances we are not able to comply with to the full. Hendricks' account is more favourable than some others we have had. He expresses a hope there will be a peace. The general cry among the gentlemen and more knowing inhabitants of this place is, "for God's sake, gentlemen, don't venture yourselves to Sandusky." This we believe is from motives of entire friendship and good will to us, and makes it at times very trying. And though we have not felt any slavish fears—yet hope to move cautiously, as wisdom, which is profitable to direct, may point out the way. One of the Indians, a Delaware, that brought captain Hendricks' letter, says the western Indians keep their runners constantly out to watch the motion of general Wayne's army, from whom they have some fearful apprehensions; which we hope are groundless.

9th. We had a visit from captain Blue Jacket, a principal warrior among the Shawnese. He was in command at the defeat of St. Clair's army. He was richly dressed. His appearance is lofty and mascu-

line. He said he had heard of the Quakers—that they were a harmless people that did not fight; and was glad now to see us. We had also a visit from several others of the same tribe. One of a solid countenance said, he heartily desired we might succeed in the great work of peace; and appeared much pleased to see us. We have several capable interpreters with us; but our sentiments being peaceful, serious and religious, are so opposite to theirs, that when they do interpret, it is with such reluctance as puts it out of our power to relieve our minds so fully as we could wish. This day received a letter from the Moravian Indians and their minister, expressing their grateful sense of Friends' kindness to them.

10th. The sloop Detroit, bound to Mackinaw, arrived from Fort Erie in eight days. We were in hopes of letters, but were disappointed. However we understand the commissioners, with a number of Indians, are coming in the Dunmore which was nearly ready to sail, and may be soon expected, if not met with by the Chipaway, and detained by the chiefs who were to have a conference with them previous to their coming forward to the treaty.

11th. Had the company of several Indians—one of whom, David Canada, speaks good English, and interprets well. His father was a white man. He has been in Europe—appears friendly to the American interest, and says he will go with us to the treaty.

12th. We all went over the river to our landlord's farm, where we dined on provision we took with us. Spent most of the day there and in visiting some neighbours. Returned in the evening.

The sloop Sagonay is just arrived from Fort Erie. The Dunmore was waiting for a wind, when the deputation of Indians arrived—and the commissioners returned to Navy Hall to have a conference. This is an additional disappointment, and further trial of our faith and patience.

13th. The weather fair and pleasant—the people very busy in hay-making, and some beginning their wheat harvest. In the afternoon the sloop Speedwell arrived from Fort Erie, by which we had letters from our friends at home, and one from the commissioners, informing of their return to Navy Hall; but that they expect to come forward in a few days.

14th. First of the week. For some days I have felt rather dull and heavy—my spirits low. I feel the importance of our embassy with much weight.—The dark conversation frequently heard respecting war, is truly distressing and discouraging. I am frequently led to recur back to the first principles from whence the concern took its rise; and have, as yet, no cause to doubt of its propriety, although many discouraging prospects are frequently thrown in our way. We are comfortably preserved in unity one with another in the main cause we are engaged in, hoping we shall not be shaken from the right ground by the enemies of peace,—of which there are many.

This day we had another meeting in the usual place, which was large and solid.

15th. Had an interview with captain Elliot, who had just returned from the Rapids, where the Indians are collected; but nothing further has transpired. He appears somewhat reserved; and our anxious state of suspense still continues. We are apprehen-

sive the Indian embassy to the commissioners may prevent the proposed treaty. We wrote a letter to colonel McKee, and an epistle to the Indians, to be forwarded the first opportunity.

Here we observe a species of Indian slaves called Pawnees, or Punins,—who are captives taken by the Chipaways from the Suse, or Pawnee nations. It is sorrowful to think that a nation so famed for liberty, should hold them, and a number of the African race, in a state of bondage during life. The government here, we understand, has made some essay towards their enlargement, which, it is hoped, will, in time, amount to a total abolition.

16th. Had a solid opportunity with captain Elliot, deputy agent for Indian affairs, and again expressed our anxious desires to him, that a solid peace might take place; we also queried if it would be proper for us, or any of our company, to visit the Indians in their present council at the Rapids, where he was now about to return. He told us, he thought in the present state of things, it would not be eligible to move that way. He gave us to understand, that the Indians were generally acquainted with our being here, and our views towards them; and hoped on the return of the Indian embassy, some way would open for our relief. For the present, we concluded to forward the letters to M'Kee and the Indians, by Elliot, and as our having a personal interview with the Indians appeared doubtful, we forwarded Friends' Address to them, to be read by M'Kee in case we should fail of an opportunity ourselves.

17th. The people are very busy in their harvest, having good crops: but in some places the grain is

injured by a kind of smut, supposed to be occasioned by much wet and rapid growth.

We have lately heard of the arrival of a number of Creeks and Cherokee Indians, in the neighbourhood of the Indian council—we fear, with views not friendly to a peaceable accommodation of matters with the Western Indians—as we hear hostilities between them and the whites have been renewed to the southward. These accounts are alarming and discouraging. The commissioners are not yet come. We wait as patiently as we can, until we hear further from them.

18th. This morning had an interview with captain Wellbank, who came with the detachment of Cherokee and Creek Indians from the southern territory, he says, more than a thousand miles, and that they were ninety days on their journey. His principal business seemed to be with colonel England, who gave immediate orders for the sloop Felicity to sail with him on board, to Fort Erie, on his way to governor Simcoe. We suppose they have some matters of importance, as colonel England a few days ago assured us the Felicity was detained on purpose to take us to Sandusky, or Fort Erie, as was most eligible, on the shortest notice, which looked kind and friendly to our purpose.

19th. The weather fair and pleasant, and through Divine favour, we are all in health; but are still in great suspense, with respect to the event of this intended treaty, which every day looks more and more discouraging. Yet we think we have been in the line of our duty in coming forward and labouring thus far; and hope our being here may be of some use on divers accounts. Some of our compa-

ny walked yesterday to the spring about three miles below the town, where they had a satisfactory opportunity with some Oneida Indians that were encamped there. They seem jointly concerned with us for the accomplishment of peace. This day we were all together in the arbour in the colonel's garden, looking over some writings on Indian affairs. To this place we frequently resort, as it is retired and pleasant—being indulged with this privilege by invitation from the colonel soon after our arrival here.

20th. The harbour is now clear of shipping.—We are anxiously waiting the arrival of the Dunmore, by which we expect the commissioners, or to hear from them, hoping our detention here will be shortly closed by our going on to Sandusky, or returning to Fort Erie on our way home: till which we desire humbly to submit to the wise Disposer of events.

21st. First of the week. We held a meeting in the sail loft at the tenth hour, which was a favoured time, it being large and solid. Soon after our return, we heard of the arrival of the Dunmore at the mouth of the river, by a passenger who came in her, and that the commissioners are on board, expecting to go forward soon to Sandusky. In the afternoon we had another comfortable meeting, crowned as we thought, with the Master's good presence. And now it looks likely to be a parting one,—the people behaved with remarkable quietness—manifesting much respect to us. I believe there are a few tender-hearted ones in this place that will remember us, and I hope we shall not forget them;—though it is sorrowful to behold the power and influence that

satan has too generally amongst the inhabitants of these parts. Captain Gibbons, who came passenger in the Dunmore, gave us the above intelligence respecting the commissioners, and further says, the Indian deputies and they held a very friendly conference together at Navy Hall, and things appeared in a favourable way respecting the treaty. This account is more pleasant than any we have had for many days past. In this fluctuating state of things we find great need to keep on the right bottom, so that we may not be shaken from that foundation, and a humble confidence in the Divine power, which I trust we felt in our embarkation.

22d. John Parrish, John Elliott, and myself, paid a visit to the Roman Catholic priest, who appeared to take it kind. We also had a short interview with the commandant, who has manifested much respect to us during our long stay here, and now told us, that nothing should be wanting that lay in his power to make our way easy.

23d and 24th. We now began to prepare for leaving Detroit. The commandant visited us at our quarters, and informed us he proposed going with us in the Dunmore to see the commissioners. It seemed very pleasant to find that respect which it is hoped may tend to strengthen the unity between them.—We should have been glad to see the commissioners here, but understanding neither they nor any others from a foreign state under military characters, are admitted within the limits of this garrison, which includes the town that consists of about one hundred houses; under which consideration we think it cause of thankfulness for the indulgence, remarkable attention, and kind treatment we have met with

during our six weeks stay in this place. This evening, paid a short visit at commissary Rinold's, who, with his wife and sensible daughter, appear to have as much solidity, uprightness, and vital religion, as any in the place. There are a few others we highly esteem, and towards whom we now feel a near affection on taking our solemn farewell.

25th. Took leave of most of our acquaintances in town and went on board the Dunmore, in which were colonel England and several other officers; fell down to the mouth of the river, about eighteen miles, and landed at captain Elliot's, whose house the commissioners had taken, being large and convenient for their purpose. We were truly glad to see them, and they us. Here the vessel is ordered to lay until we are ready to go forward to Sandusky, which depends on the time the Indians say they are ready. It was pleasant to behold the friendship apparent between the colonel with the other British officers, and our commissioners. This place is very agreeable; there being a large farm, with fields well stored with grain, standing in shock—supposed to be about one thousand bushels; a large new barn eighty feet long and about thirty-six wide; round the house a beautiful green, on which we encamped with fourteen tents, large and small, containing our little company and the commissioners' train, with some British officers who designed to go with us to the grand treaty. The commissioners gave us the substance of what passed between them and the Indian deputies at Niagara: all which appeared encouraging, and favourable towards an accommodation. We dined and supped all together, and slept quiet and well in our tents.

26th. Spent the day very agreeably together, having one general table. At night we had a great rain and heavy thunder; our tents not as well fortified as might have been. Towards day some of us got very wet by the water coming in; but through Divine favour we were preserved.

27th. A fine morning. Having an opportunity to go to Detroit in a small boat with Gotlieb Sensiman, a Moravian minister from Latrench river, and three Indians of their family, we embraced it. William Savery and myself took our passage in order to do some business for the commissioners, and a little for ourselves. The wind was ahead and we had to row all the way. Went to our old quarters.

28th. First of the week. I felt weary with yesterday's hard rowing, and almost ready to give out the prospect of a meeting. But towards evening, at about an hour's notice, we met at the old sail loft with many of the inhabitants, who appeared glad of the opportunity, and it was satisfactory to ourselves.

29th. The colonel's boat going down the river to our camp, with captains Freeman and Broadhead, we were invited to return with them; but our business not being completed, I concluded to stay, and take my passage in the schooner Nancy, bound to Fort Erie, and William Savery went with the officers.

30th. I went on board the schooner, and near night landed at our camp, where I was informed a deputation of Indians from the Rapids had been here, and held a conference with the commissioners. They appeared uneasy with what had passed at Niagara, asserting that nothing short of Ohio river being the line, would satisfy them; they requested the com-

missioners' answer to-morrow, on that head, and retired over the river. This unexpected change looked again discouraging; believing our worthy commissioners had nothing but upright views in their proceedings, consistent with the trust reposed in them by the government of the United States. Though what their views are, is yet unknown to us; but we hope, and expect, they will be generous and liberal, evincing to the world that the present proceedings and designs of the United States are founded on reason, equity, and justice. And so far as this may be the case, we hope the Lord may be on our side, in this our trying situation.

31st. In the afternoon the Indians came over, and being seated on the beautiful green in the shade of some trees, the commissioners came forth with their speech in writing, which was interpreted by Thomas Jones, from the Genesee, in the Seneca language. In it was contained many candid and generous proposals; but not coming up so fully to their demands as they seemed to wish, they declined to make any reply at present. But having the paper given to them, said they would consider it maturely, and return an answer to-morrow. On which the council broke up, and the Indians returned again to Whitewood Island, opposite to our camp. Among these were the chiefs of ten different nations, who appeared in council solid and sober.

8th mo. 1st. The Indian deputies returned in the morning early, and being seated, the Wyandot chief called Carry-all-about, whose name signifies King of all the western nations up the Lakes,—made a short speech, importing, "That many treaties had been held at different places from time to time, wherein

you say lands have been purchased; but would acknowledge no legal and permanent conveyance since the treaty at Fort Stanwix, twenty-five years ago. So that the lands on this side the Ohio are ours, and the lands on the other side are yours.—And you may go home and tell Washington what we say. We understand all you said to us very well, and we expect you understand us." Simon Girty was their interpreter. After rising up and stepping off a few yards, they found a mistake in expression, and recalled their words, desiring the commissioners would stay where they are, till they could go to the council and return with an answer, which, if favoured with wind and weather, may be accomplished in about five days. We had some desire to go with them to the Rapids, as captain Elliot, captain Thomas M'Kee, and others were going to the council. But this was not approbated; and as our letters sent by captain Elliot had not been forwarded by him on account of his meeting the commissioners here, who thought proper to detain them, concluding we should have an opportunity shortly to see them ourselves,—after opening and reading them, and adding a short postscript, we were encouraged to send them forward, though at a late stage.

2d. Towards evening, several of us in company with our good old general, took a walk up the river about a mile, and drank tea at James Colwell's. The result of this great business is cause of much close exercise at times—our minds being made sensible that nothing but supernatural wisdom will do for us to lean to.

3d. The sloop Detroit came to, here, on her way

to Fort Erie, from Michillimackinac, loaded with peltry, having on board three hundred and thirty-three packs, the greatest part supposed to be worth twenty guineas each. So great is the fur trade in this country, that it is almost beyond description. In the afternoon, John Elliott and myself took a walk to Simon Girty's, and from thence about half a mile further down the lake, where we saw some plain traces of one of the very old forts, among the many that are in divers parts of this country, of which the present Indians can give no account from tradition or otherwise.

4th. First of the week. We held a small meeting at Simon Girty's, we hope to profit:—himself gone to the Indian council with the deputies that were here from the Rapids. William Savery and myself being comrades in a small tent, our bedding got a good deal wet with the great rain that fell today, and having no opportunity for drying, we slept on them as they were. In the morning, felt well, which is an additional cause of thankfulness for the many favours we have received.

5th. We have frequent visits from the town,—and this day came James Abbot, William Bow, and —— Sportsman, in a small sail boat. Our friend John Parrish, paid a visit to the Wyandot Indian town about four miles from our camp. This night was the most general complaint of the musketoes I have yet heard since our encamping here. Most of us got little sleep either in the house, tents, or on ship board. Towards day the weather grew colder —wind N. W. which caused an increase of musketoes in our tents.

6th. One of the servants of captain Elliot, called

Toby, a Pawnee slave, who has lain near a year in a consumption, died about two o'clock this afternoon. I was with him for about an hour before he departed, and speaking with him about fifteen minutes before he breathed his last, found he was sensible of death being upon him. He said he understood all I said to him, and was glad he was noticed in his last moments. I think I never saw before so hasty a burial. His coffin was made immediately, and his interment took place about sunset, in a grave near by on the bank of the river, attended by about twenty people, whites, blacks, and Indians. This was the end of poor Toby.

7th. I was at captain William Colwell's, and towards evening walked to Simon Girty's. At night the wind came strong from the south, with much rain. William and I got a little wet again, but are preserved in health.

8th. Two Indians came from the Rapids, by whom we received letters from captain Hendricks, a chief of the Five Nations, announcing his opinion there will be peace. This was pleasant, indeed, and we sat up this evening, conversing with the commissioners till past eleven o'clock. Slept well, being clear of musketoes.

9th. William Savery and myself dined on board the ship that rides nearly opposite our camp. This evening came in several more Indians from the Rapids, whose reports agree in substance with captain Hendricks' letters. They were treated with a glass a piece, and encamped near by; but a canoe coming from Detroit with rum, they were made very noisy. This, with the musketoes, caused little sleep.

10th. Great looking out for the boat's return from

the council, for which we are very anxious. The season advancing, and the great distance we are from home, together with the continued uncertainty of succeeding, according to our wishes, in the great business we are engaged in, accompanied with other unpleasant circumstances, give us at times some very disagreeable sensations. Yet on the whole, we are preserved in a good degree of patience, still believing our coming out was right, be the event as it may.

11th. First of the week. No arrival from the Rapids to alleviate our strong desires and anxiety to see the Indians. With some difficulty we got to Grose Isle, where we held a meeting with some of its inhabitants and divers from the main, to a good degree of satisfaction. This morning, Jasper Parrish, who had been express to Philadelphia, the second time, arrived in the ship Ottoway, from Fort Erie, by whom we received many letters from home.

12th. Our anxiety and great suspense still continue. William Savery and Jasper Parrish both poorly. At night our rest was much disturbed by the musketoes. We have frequent visits from small parties of Indians, who sometimes find means to get too much rum, and are then troublesome; otherwise they are quiet and civil. Fresh provisions are plenty here; but rate very high. Sheep from four to six dollars, not large.

13th. No remarkable occurrence. We are still looking earnestly for the boats from the great Indian council.

14th. This day we had the company of captain Wellbank, who returned some days ago from Niagara. He gave the commissioners much the same

account we received from him at Detroit the 18th ultimo.

15th. Felt dull and heavy in body and mind.—We have a Wyandot Indian, who stays much with us. He often goes out to hunt, and brings in plenty of ducks, &c. for which he gets well paid. He appears to be a sensible man, speaks many languages in the Indian tongue and some English. Two men came from the other side of the river, and informed the boats were coming from the council to invite us to the treaty.

16th. In the afternoon came two young Indian men, (Wyandots) they looked wild and afraid; one of them was introduced to general Lincoln, and handed him a message in writing, from the great council, informing, that the several treaties at Fort M'Intosh, Miami, Muskingum, &c., where lands had been ceded by two or three nations only, were not valid, as they had no right to cede lands. And as for the large sums of money proposed to be given for their country, they did not want it, and a great many of them did not know the use of it: therefore desired it might be applied with the proposed salary, to the indemnification of the settlers north of the Ohio. And as they supposed they were mostly poor people, or they would not have settled on disputed lands, they now proposed that government should give the money to them. It would be a sufficient compensation to those settlers, and might induce them to move quietly somewhere else, out of the Indian country—and make the Ohio the boundary: for it was their land. And signified, as the land to the westward was filled up, they had nowhere to repair to, and were now determined to lay

their bones in that country. As to the concessions the commissioners proposed making, by giving money, they did not want it; and running a new line was but giving them a part of their own land. And as to disclaiming the right to all their country by virtue of the peace made with the king, their father, they knew they never were conquered, and the pre-emption right agreed on by the British and United States, concerning the purchasing of their country, could not be binding on them; for they supposed they had a right to sell their lands to whom they pleased. Upon the whole, it was received as a very contemptible speech, by our commissioners—which soon appeared to be the case, as the baggage was ordered on board, and caused an alarm in our camp. Some for safety proposed to lodge on board the ship, and divers tents were struck. Some went on board, and others took to the house for safety. This prospect, all on a sudden, looked gloomy, and Friends got together to feel if any thing further opened for us to do. We felt much shut up;—and as we had never been called into council with the commissioners, nor had any public conference with the Indians, we were obliged to bear our own burthens, and submit the awful subject to the interposition of the Divine hand, and turn our faces homeward to our dear friends and connexions, in hopes of reaching our Yearly Meeting.

This evening, two runners who were despatched three days ago, returned with a verbal message from the Five Nations, who expected us to come forward, and were moving six miles down the river to meet us. They having all along appeared very friendly to the United States, this appeared an art-

ful manœuvre, on one side or the other. It was somewhat extraordinary to hear general Lincoln express, that they had received just such an answer as he could have wished. What his meaning was, is unknown. Friends slept in their tents as heretofore, I believe with little fear.

17th. We were hurried on board soon after breakfast, with the remainder of our baggage. Two runners were despatched by the commissioners to the Six Nations, the object unknown to us. About eleven o'clock, we were all on board, and stood down the river into the lake. My mind felt sorrowful and very heavy, reflecting on the important subject of our journey; but I could see nothing material omitted on our part, to give uneasiness: so I endeavoured to rest quiet, leaving the event to Him who judgeth righteously. In this part of the world, but little morality, law, or religion, appears to govern the people, though the climate is blessed with health and there is plenty of the good things of this life; nothing being wanting but industry and thankful hearts.

18th. First of the week. We came to anchor among a cluster of islands in the west end of the lake; of which there is said to be about thirty, great and small. Some of them produce abundance of red cedar, much used in ship building—there are also raekoons and many other wild animals on them. We stood out into the open lake with pleasant weather. Had a season of solid retirement in the cabin, with a few of our fellow passengers, to a good degree of satisfaction and comfort; though held in much contempt by others, who supposed themselves wise and good enough already.

19th. Light head wind. We have thirty-one passengers on board, besides the ship's crew and marines. Provisions plenty—poultry, sheep, hogs—and two bears belonging to captain Bunbury.

19th. We passed the mouth of Cayahoga river, and in sight of the Looming-hills on the south shore, land claimed and held by the Delaware Indians.—The light and trivial conversation on board, accompanied with such a degree of profanity in language and behaviour one to another, at times, was truly distressing, though otherwise we were as comfortably accommodated as the nature of our situation would admit.

22d. We anchored at Fort Erie.—23d. Rainy, no goods or baggage could be landed, as the lake was rough, which caused a great surf. 24th. Morning fair and calm—a great stir, hoisting out casks, trunks, &c. The commissioners preparing to set forward, some by water, others by land. William Savery and William Hartshorne, are to go with general Lincoln, by Ontario. Jacob Lindley is provided with a horse by the commissioners, and goes by land; so that we are all busily engaged fixing our baggage each in his own way, clearing off all expenses for passage, &c. And truly we may say, by this time, we became pretty much stript of the contents of our purses, and a great deal of our stock of provisions, &c. John Elliott and John Parrish went on shore in the afternoon, to get to some Friend's house. Jacob Lindley and myself went in the evening to the house of Benjamin Willson, who had been on board with us all the afternoon. I felt myself in some measure, like one let out of prison. Here we were kindly treated and lodged; proposing to visit a

number of Friends and friendly people, in and about this neighbourhood, before we set out for home; which seemed annexed to my concern in coming forth to this country, to attend the proposed treaty with the Indians.

25th. First of the week. We held a public meeting, and visited a few families—towards evening, got to Asa Schooley's, where John Parrish came to us. Here we lodged.

26th. John Elliott came to us this morning—so that we are now all together again. We went to John Herrit's, son-in-law to Asa Schooley, had a sitting there and returned to Asa's—there had a solid opportunity with his family and the family of John Cutler, together;—after which, went to Daniel Pound's and lodged.

27th. We held a public meeting at Joseph Haven's, which was large and favoured; at the close, we had a select opportunity with such as profess with Friends, a number of them being members, to whom some interesting matters of advice were communicated. Upon the whole, we thought it a very solid and profitable opportunity, many hearts being tendered; for whom, in their lonely situation, we were brought into near sympathy. We parted from them in much love. John Parrish and myself went to Ezekiel Dennis's, up the side of Lake Erie about six miles, to point Ebino, where we were kindly entertained and lodged. I think when the meeting was select as above mentioned, there was in the whole, young and old, about forty—many decent looking young people, with innocent countenances, were present; on account of whom I felt much concern for their religious and school education.

28th. Set out and rode up the beautiful beach on the lake shore, about ten miles, to what is called the *Sugar Loaf*, a point of land extending out in the lake, with a remarkable round hill, at a distance resembling a sugar loaf. Here we visited seven families, and returned in the evening to our friend Asa Schooley's.

29th. With divers other Friends, we went about twelve miles to esquire Powell's, where we had a large public meeting of Friends and others, to much satisfaction to ourselves, and I believe it was so to the auditory. They behaved quiet, and with becoming decency. After which many Friends took leave of us in much love and tenderness, and departed to their several homes. We dined with the squire, being freely and liberally entertained. Afterwards I rode about four miles to the fort, and went on board the Dunmore on a small errand, with our friend William Lundy, who having heard of our being here, came about twenty miles to see us, and was at the meeting to-day. In the evening went to our friend Benjamin Willson's—leaving the other Friends at Powell's. John Elliott had been very poorly with the ague and fever—am fearful he will hardly be able to ride very soon, which is now a great trial to us, being very desirous to move towards home.—Having had the two public meetings above mentioned, and visited most of the families and Friends in this country, to wit, Asa Schooley, Joseph Havens, Obadiah Dennis, Abraham Webster, John Cutler, John Hill, Benjamin Hill, Jeremiah Moore, (Abraham Laing, and Benjamin Canby, single men) John Taylor, Joshua Gillam, Joseph Marsh, Adam Burwell, Daniel Pound, William Lundy, Thomas Rice,

James Crawford, Enoch Scrigley, Samuel Taylor, Ezekiel Dennis, and several others.

30th. We now began to prepare to leave this part of the country. This morning the other Friends came to me at Benjamin Willson's. Jasper Parrish we hear is very poorly at the landing, not able to return. We felt loth to leave him, but understanding general Chapin, with whom he has his home, is expected to be here in about a week, we were the more easy to leave him.

31st. John Elliott now bravely, though weak, seems very willing to move forward. We waited this morning for Abraham Laing, a young man who is going to the States, and is very desirous of our company. Then went to Powell's, and thence to Windecker's, the ferryman, where Abraham Laing came to us—we crossed over and went three miles to Cornelius Winney's, at Buffalo creek. Here we stayed, as there is no house between this and the Genesee, which is called seventy-five miles.

9th mo. 1st. First-day. Set out early for Genesee—rode about forty miles; night came on, and we halted by the side of a small brook, and began to make preparation for a shelter, but a cloud came on with heavy thunder and rain. We made out to get a fire kindled, which was a comfort to us; but we got very wet. The wind being high, several trees fell near us, which was somewhat alarming. The gust held about two hours, and then cleared up with bright star-light the remainder of the night. We all lay before the fire, in the best manner we could, in our wet situation, got some sleep, but were somewhat afflicted with the musketoes. On the whole, we thought ourselves much favoured.

2d. We were up early, looked out for our horses, put on our kettle, and made a good dish of chocolate, wherein our friend John Parrish, was principal director—then set out and rode about thirty-five miles to the Genesee river, which we crossed by fording, and put up at John Gilbert Berry's, where we were comfortably entertained.

3d. After writing letters to general Chapin at Canandaigua, captain Bunbury at Niagara, and captain Hendricks, a chief among the Five Nations, we rode sixteen miles to James Miller's, superintendent of Williamsburgh farm, where we put up for the night, there being no place for lodging short of forty miles further. Among the many Indians resorting about Berry's, we saw a woman, said to be a hundred years old. In conversation with her, and admiring her grey hair, she assigned as a reason for her long life, that she was always kind and good, and against all quarrels; therefore God had spared her to see the sun a long time; pointing up to it.

4th. This morning we took a wrong road and had to return, by which we lost about ten miles, so that we were not able to reach Bath, and lodged at the same old Indian cabin we were at in going up in the spring, eleven miles short of the place we aimed at. We struck up a fire and slept pretty comfortably.

5th. We rode to Bath, and late in the evening got to colonel Lindley's, where we put up, having rode about forty miles.

6th. We were up early, proposing to reach the Block-house, distant about forty miles, but having our young friend Abraham Laing in company, with a poor little horse that tired on the way, our pro-

gress was retarded, so that we were benighted in very dark thick woods, and were obliged to alight. There, tying up our horses to the trees, with much difficulty we kindled a fire, and lay on the ground, which, with our clothes, were wet with rain. We kept up our fire, got a little sleep, wishing for day, and were glad when it appeared. We left Abraham Laing with his tired horse about eight miles back, where there is a small cabin in the woods.

7th. Mounted our horses before sun-rise, and rode two miles to the Block-house, where we took breakfast, and gave our horses as much oats as we thought would be useful. Being thus refreshed, we set out, leaving Abraham Laing to come on as well as he could, in hopes that he may overtake us at Muncy. We rode seventeen miles to James Kyle's, and dined—thence fourteen miles to our friend Samuel Harris's, at Loyalsock, where John Parrish and myself lodged, leaving Jacob Lindley and John Elliott five miles back to get their horses shod.—Here we heard of great sickness in Philadelphia.

8th. First of the week. After breakfast, Jacob Lindley and John Elliott came up, and we went to Muncy meeting. Here we met with a number of our dear friends. This seemed very pleasant, and we had a solid, favoured time together. After which we went to our friend Samuel Wallace's and dined, then disposed of ourselves in several places to lodge. I went to Henry Parker's. We all felt a little of the effects of lying in the damp woods in our wet clothes, and hard travelling for two days past, with rough roads, and crossing many creeks; one called Trout run, we crossed thirty times, and Lycoming creek seven times—with several large mountains,

one of which was a part of the Alleghany. The sickness in Philadelphia confirmed in every place.

9th. Not feeling quite clear of this neighbourhood, we held another meeting at Muncy meeting house, which was larger than yesterday, and much favoured. After dinner, went back six miles to Samuel Harris's, over the very large and rapid creek called Loyalsock. Here we had a large and satisfactory meeting. Most of our company returned, but I stayed here.

10th. Our friend S. H., an ancient man, has lain poorly for some time, and not likely to continue long. He seems quiet and calm, and told me this morning, he felt bravely refreshed, and much satisfied with the meeting, and the company of his friends. I took a solemn leave of him and the family, and proceeded to Wallace's. We then all set out together, and rode to William Ellis's, where we settled the running accounts we had among ourselves. Our friend Jacob Lindley concluded here to leave us, and proceed home by way of Harrisburgh. We then went on, having Joseph Carpenter for a guide, eighteen miles toward Catawissa, and put up at our friend John Eves's, at Fishing creek, where we were kindly entertained.

11th. Here we had a meeting with a few Friends and divers of their neighbours, in a school house, to a good degree of satisfaction and comfort. Set out in company with Isaac James, brother to John, in Philadelphia, and rode about twelve miles to Cattawissa, crossing the north-east branch of the Susquehanna, and put up at our friend John Lloyd's. Here is a small town of about thirty buildings. I lodged at James Watson's, John Parrish at John Lloyd's,

poorly, John Elliott stopped about eight miles short of this, at John Willson's.

12th. John Elliott came to us this morning. On his way he called to see an ancient Friend, now in the ninety-seventh year of her age. We had no public meeting here, but visited most of the families of Friends in town, wherein our friend John Parrish had good service, and was much favoured. In the afternoon we rode about nine miles to Roaring creek. This part of the country is hilly and mountainous,—the vallies interspersed with good farms. Many Friends are settled hereabouts. Lodged at Moses Starr's.

13th. Rode twenty-six miles to Cold Run, and put up at Samuel Webb's, having crossed the Little Mountain, Mahony, Broad, Locust, and Tuscarora mountains. Great part of the way very rough and stony.

14th. Set out and rode seven miles to Richard Stephens's—thence to Harkerstown. We here met with our friend Mordecai Lee, who had heard of our coming, and came to meet us. We went home with him.

15th. First of the week. Joseph Wright, living in one part of the house with his family, has lately been afflicted with the bloody flux, by which he had lost three children. Divers Friends came here to see us, viz. John Starr, Thomas Wright, Levi Pilkington, &c. We all attended their meeting at Maiden creek—and after dinner proceeded nine miles to Reading, where we put up at Samuel Jackson's.—The sickness, and distress in consequence thereof, we still hear confirmed, and much talked of, as still raging to a great degree in Philadelphia—which, I

expect will be a trying circumstance to many friends in the country, in getting to our ensuing Yearly Meeting. May the good hand be near to help us.

18th. Samuel Wallace, from Muncy, called to see us. He left the city yesterday, and confirms the accounts of the sickness and mortality to be quite equal to what we have heard—and that the principal nurses for the sick, and buriers of the dead, are the blacks, of whom it is said, very few or none have yet taken the disorder. After breakfast we set out and rode twenty-three miles to Joseph Potts's, where we lodged. Here we again heard much of the distressed situation of Philadelphia. Our friend John Elliott left John Parrish and myself here, proposing to ride into town this evening to his family.

19th. I have been these two days past, poorly with a cold, and very hoarse; but through favour, this morning, feel some better. John Parrish was taken in a carriage by a friend, proposing to go to Darby, where he understands his wife was gone, intending to go by John Field's, who with many others are out of town. At the same time I set out with my friend Joseph Potts, and rode nine miles to Germantown. Called at Henry Drinker's, who with his family were here. From thence went with Henry to John Pemberton's, who was here also with his family. Having heard that Beverly Randolph was at his cousin Edmund Randolph's, the attorney general of the United States, about three miles from this, and being desirous to see him, towards evening, John Pemberton, Henry Drinker and myself went there in John's carriage. We were glad to see each other again, and after spending about an hour and a half together in free conversation, returned to

Germantown, where I lodged at my friend John Johnson's.

20th. The weather dry and warm—thought to be rather unfavourable to the sick in the city, where deaths and burials are frequent through the day.—Here I met with my friend Sarah Lundy, who is on her way to the Yearly Meeting, and a proposed visit to the Southern States. Also, again met with my dear friend, William Savery, who came in last evening, his wife being here, and having taken lodgings at Caspar Haines's. We were all together at their preparative meeting, where divers weighty testimonies were delivered by Sarah Lundy and others; and solemn supplication by William Savery. Wm. Hartshorne returned home from New York, well.

21st. This being the day for opening our select Yearly Meeting, it was exceedingly trying to many Friends, on account of the prevailing and mortal disorder raging in the city, where it is said from a hundred to a hundred and fifty of a day, have been taken to their graves. I was much exercised in mind on that account, being yet poorly with my cold, which I now apprehend to be what is commonly called the influenza;—however, on the whole, I thought I felt most easy to go forward, and rode into Philadelphia, attended the meeting at Fourth street, which was a solid, favoured time, though very small. There were some Friends from every Quarter, though many of the representatives were absent. I think from one meeting there was but one answered. The number on the women's side of the house, in the whole, twenty-four. I dined at Thomas Wistar's, and towards evening returned to

Germantown, feeling myself very poorly with great debility. While in the city, I had occasion to pass by Friends' burial ground, the Potter's field, and several others. The prospect was awful and alarming, to behold the many new graves, and others digging, with the hearses standing, and some coming and going—most of which were attended by the black people, whom it is said the disorder has not reached. This is a token of mercy, mixed with judgment, both to them and the whites, they being the principal nurses and carriers of the dead. I am hardly able to describe my feelings on the present occasion, believing it to be all in wisdom, and hoping it may have a tendency to bring the lofty from their seats, and beget greater humility than has of latter time appeared in that highly favoured city.

22nd. First of the week. The weather much the same as many days past. I felt very weak and poorly; did not go out to meeting, but kept in my quarters, where I was very kindly and tenderly treated, wanting for nothing the house could afford to make me comfortable. John Johnson and his wife Rachel, appear to be tender-hearted, sympathising friends, blessed with a plenty of the good things of this life, and an open disposition to communicate freely to those that are in need. May the Lord reward them, as good stewards of the manifold favours received.

23rd. This day our general Yearly Meeting begins, at ten o'clock in the morning. I much desired to be there; but remaining poorly, concluded to lay by another day for rest. I think I now feel the effects of hard riding through the wilderness, and lying on the damp ground; being stiffened, with soreness in my bones. John Elliott, I hear, has been

poorly since his arrival in town. Neither he nor John Parrish was at meeting on seventh-day. Jacob Lindley, William Savery and myself were there, and glad to see each other again in that place; and many friends expressed their gladness at our safe return.

24th. The weather dry and warm, the roads very dusty. This morning felt better. Leaving my horse here, I rode into town with my friend John Johnson, in a chair—attended two sittings of our Yearly Meeting, which was much smaller than usual. Our friend Nicholas Waln, was again chosen clerk for the present year; and the business went on in much brotherly love and concord—a good degree of solemnity and weight attending. I lodged at Thomas Hough's.

25th. The weather much the same. I continue tolerable well in health; but weak and some cough. Attended the meeting as yesterday. Dined at N. Waln's, and lodged at John James's.

26th, and fifth of the week. The meeting assembled again at nine o'clock, and the business concluded before twelve, in solemn quiet, and, I believe, to the satisfaction of all present. After which, I dined with my friend David Bacon, and returned to Germantown with my kind friend, John Johnson, who had also attended all the sittings of this Yearly Meeting. The sickness in town continues as heretofore. Divers friends in the city are paying constant attention to the sick—providing necessaries, nurses, coffins, and carriers of the dead. At which I felt glad, and hope they will be rewarded for their labours in so great and charitable a work.

The following Essay appears to have been the commencement of a Testimony from Friends of Kingwood monthly meeting, concerning Joseph Moore.

"Our beloved friend, Joseph Moore, was born at Woodbridge in New Jersey, in the year 1732, of parents not professing with us; but as he advanced to manhood, a merciful extension of Divine regard so opened his understanding in the path of true religion, that he joined in communion with Friends.—Soon after his marriage he came to settle within the limits of our meeting. He had not long resided with us before he received a gift in the ministry; in the exercise of which he appeared very much to our edification and comfort. He was well qualified for the discipline of the church, and diligently laboured therein for the promotion of peace and good order; nor were his pacific endeavours altogether confined to the religious society of which he was a member, but he was also usefully employed in promoting peace and harmony in his neighbourhood, where very few Friends resided.

He was of an affable disposition, greatly delighting in the company and conversation of his friends. His upright life and social engaging manners, together with his exemplary conduct, procured him an extensive acquaintance with people of all denominations, by whom also he was generally beloved.—His gospel labours in the work of the ministry were chiefly confined to this and the neighbouring meetings, until the year 1786, when he performed a religious visit, in company with his near and dear

friend, Abraham Gibbons, to Friends, and those professing with us, in Nova Scotia. In this journey they travelled in much harmony, and their gospel labours were to the satisfaction of the visited. In the following year, accompanied by William Wilson, of Philadelphia, he proceeded a second time to Nova Scotia, with a donation from Friends, to be distributed amongst the poor in that country. This important trust and service he was enabled diligently to perform, to the satisfaction of Friends.

This our dear friend was a true sympathiser with the sick and afflicted, either in body or mind, among the different religious denominations; and frequent were the calls which he made to this class, when he not only administered assistance and relief to the maladies of the body, but also was an instrument of spiritual consolation to the tried and desponding mind."

In addition to the foregoing testimony it may be stated, that Joseph Moore was educated by his father for a mariner, and he made one voyage to sea in the capacity of supercargo, at the age of sixteen. As he approached to manhood, it is probable those religious impressions, to which allusion is made, influenced him to decline a further prosecution of that design. On the 21st of the 2d month, 1751, when a little over nineteen years of age, he was married; and not long after, settled on a farm about three miles from Flemington, and nine from Kingwood meeting. As his children grew up around him, the difficulties of getting them to meeting at such a distance, must have increased. It is probable this circumstance, in connexion with his desire for

the welfare and improvement of his neighbours, induced him, in 1772, to make application to the monthly meeting, requesting a meeting to be held at his house. The sympathetic and brotherly feeling of Friends at that day, induced them to grant his request, and a meeting was accordingly held there.

Some time previous to this, Joseph had acceptably appeared in the ministry, but he was not recommended as a minister until the year 1774. Not long after this period, Kingwood monthly meeting had the following named ministers belonging to it, who frequently travelled abroad in Truth's service; Joseph Moore, Sarah Lundy, Gabriel Willson and Henry Widdifield. It is said when Joseph Moore and Abraham Gibbons visited Nova Scotia, they travelled on foot; but no reasons are assigned for this mode of proceeding. In the year 1791, he met with a close trial in the decease of his wife.

The preceding account of his journey to attend the Indian treaty, is the only Journal of his life that we have seen. On his return from that arduous and deeply exercising travel, he attended the Yearly Meeting held in Philadelphia, during the prevalence of the yellow fever. He then proceeded on his way toward home, as far as Solebury, in Bucks county. Here he rested a day or two at his son-in-law, Thomas Carey's, and attended Buckingham meeting.—He was somewhat indisposed at the time; but proceeded to his own habitation, and thence to the week-day meeting at Kingwood. His indisposition continued; and though importuned to stay with his friends at Kingwood, he felt most easy to return home. The disorder, which was believed to be the

yellow fever, increased upon him, and in a few days terminated his course of probation. He was buried near his own dwelling house.

The following is a copy of a memorandum in the family register, said to have been written by Henry Cliffton: "Our dear father, Joseph Moore, departed this life, after a short illness, on the 7th of 10th month, 1793, and second of the week, in the sixty-second year of his age; expressing a few days before his departure, that if it was the Lord's will to remove him at this time, he felt an entire resignation thereto."

A TESTIMONY

Of Abington monthly meeting, dated the 27th day of the 10*th month*, 1795, *concerning our beloved friend, Abraham Cadwallader, who departed this life the* 2*d day of the* 10*th mo.* 1793; *aged near sixty-two years.*

It may be said of him, by those who knew him from his childhood, that he was one who lived much of an inoffensive life. In the early part whereof, he manifested a desire to witness a growth, and attain to a degree of experience, in the work of true religion, so that he became steady and circumspect in his conduct, and diligent in the attendance of our religious meetings. Through the operations of grace, he witnessed an advancement with the increase of years, and a zeal to cover his mind for the promotion of the cause of truth;—in a sense whereof, he was led to visit, by writing, and privately to labour, with such who were too remiss in their re-

ligious duties—endeavouring to excite in them more care and diligence.

He was careful to promote plainness in his family, by example and precept, and in his dealings and commerce among men, manifested great moderation. Being a man for peace, he was often concerned for its promotion amongst Friends, and employed in that service among his neighbours.

After serving as an overseer for several years, he was appointed an elder of our meeting, in 1775, and continued therein until his death;—which stations he filled with a good degree of propriety.

It appears he was taken off by the putrid disorder, which at that season prevailed in Philadelphia. During his illness, his eldest daughter being with him, she expressed her belief it was that disorder,—whereto he calmly replied, he was not alarmed, for he knew not what more he had to do, and believed when our day's work was done, it was best for us to go, for that he was easy in his mind.

Signed by direction and on behalf of Abington monthly meeting aforesaid.

GEORGE WILLIAMS, Clerk.

FRIENDS' MISCELLANY.

No. 8.] THIRD MONTH, 1835. [Vol. VI.

LETTERS OF JACOB PAXSON.

In the brief memorial of Jacob Paxson, lately published, notice was taken of the affectionate solicitude which he felt for the guarded education of children, and especially of those to whom he stood in the endeared relation of a parent. The following correspondence with a beloved daughter, (many years since deceased) who was engaged as a teacher in Philadelphia, and resided with the principal of the school, (a person of a different religious profession)—will exemplify the pious care with which he regarded the moral and religious instruction of his offspring; and the high value with which he esteemed the testimonies of Friends.

Written about the year 1808.

"My dear girl,—If thou knew the anxiety of soul which thy parents feel for thee during thy absence, it would, I am confident, in some degree, be available, in guarding thee from unthinkingly rushing into the broad way with the giddy multitude.—There certainly never was a time when the generality of the people allowed themselves more latitude, and were less actuated by the dictates of conscience, than at the present. Call to mind the situation even of some that we have known,—how similar

to that of the prodigal, feeding on husks among swine!

My dear daughter, that *virtue* may be thy primary concern, is a subject that often pervades the hearts of thy parents. Let every other consideration become subservient to this; then, I am confident, thou wilt experience a greater degree of happiness, even in this world, than can be attained in the pursuit of any other enjoyment. I trust I am not writing to one who is entirely ignorant of what is proper to do, and what to leave undone. I hope thou wilt ever remember what it was that rent the kingdom from Saul, and produced his gradual decline from that time, and finally, his falling where there was neither dew nor rain, nor fields of offering.—May the God of all grace follow my child, as a voice behind her, till she may be induced attentively to listen, and faithfully to obey. Then surely she will have to adopt the language—"That his voice indeed is sweet, and his countenance comely." I believe when this comes to be thy happy experience, our anxious care for thee by day and by night, will be in some degree abated.

I mean nothing by what I have written, more than an open avowal of unfeigned love for my child, and for the youth generally—but particularly in that great city, where there are blessings and favours showered down, more abundantly than on any other family of the earth; there are also more temptations abounding, suited to catch and ensnare the feet of the unwary."

It may be gratifying to the reader to be informed, that the above effusion of parental affection was

duly appreciated by the child to whom it was addressed. For, a heart overflowing with filial gratitude, prompted the following reply, which is an extract from her letter.

"Your letter, dear parents, conveyed to my mind a fresh feeling of undissembled love, breathing the natural effusions of hearts glowing with ardour for the protection of a child. The instructive sentiments it contained, I hope may never be forgotten. The earnest solicitude you expressed, feeling for me 'by day and by night,'—sunk deep into my heart. It taught me to consider the importance of rectitude of conduct—and the monstrous ingratitude of neglecting or disregarding such feelings. You are not strangers to the sensibility of my heart, neither are you to the many imperfections of my nature. To encounter these propensities, and invariably act with perfect rectitude, dignity and honour, requires more than the wisdom of Solomon. But, it has long been my unshaken belief, that the anxiety with which a rightly concerned parent impresses his advice on the darling hope of his succeeding years, is never wholly forgotten. It is indeed true, that youth, glowing with impetuosity of feeling, without the knowledge which experience teaches, does not always submit to the voice of reason and truth, tho' communicated thro' the endearing medium of parental love. Nevertheless, when these inconsiderate, irregular creatures come to reap the fruits of their misguided opinions, and to witness the unhappy effects of leaning on the world, the mind often becomes pensive and contemplative, seeking in its own recesses, that peace which the world could not give. Then is the time we

acknowledge with humility, the propriety of your interrogations, persuasions,—and even commands."

The following letter which is given entire, extends to some topics of counsel not communicated before.

"Dear daughter,—For some days past, I have thought of writing to thee; but it seemed difficult to convey my thoughts and best wishes. For, altho' with respect to several things, I have felt much relieved, and have a comfortable hope that thou art careful, in a good degree, to keep on the *watch tower;* yet I am willing to own that my solicitude on this account, hath been impressive of latter times. It hath revived again and again, how Martha was concerned about many things, but Mary had chosen the better part. My silent moments have been often employed with increasing care on my own account, as well as in regard to my dear children,—that we might be found in the way of our religious duties; fully believing that our social and religious obligations are inseparable; and that we never shall arrive at that dignity designed for us by Heaven, without paying strict attention to both. I hope thou wilt accept this as the overflowing of pure love for my dear child. I have remembered, while writing, a sentiment once expressed, that our 'not doing'—that is, not attending to the Divine openings, 'will be set down among our darkest deeds.' I believe I am no sectarian, but am solicitous that all who have the light, may walk in the light. Then they will have fellowship one with another, and experience preservation from all sin.

I thought to have avoided particularizing any thing—but the bar that seems to be in thy way, at times, of meeting with thy friends in their solemn assemblies, when health will admit, *must be thrown down.* I wish thee to take it into solid consideration, remembering, dear child, 'if the truth makes us free, then are we free indeed.' The soul-solacing comfort that I, with thousands more, have experienced in our little week-day meetings, is not to be conveyed either by tongue or pen. Wisdom will be profitable to direct in this, as in all other things. I feel at the present moment as though my soul would never be at rest, with respect to my children, and in a particular manner for thee, until I see you in a good degree 'coming forth out of the wilderness,' as is expressed touching the church, 'leaning on the bosom of your Beloved—fair as the moon, clear as the sun, and terrible as an army with banners.'

I believe the present day would exhibit to beholders, the most encouraging prospect that ever hath been opened in our land, if the children of this generation would strictly adhere to the manifestations of Divine light. Oh! what will become of you, if you do not walk worthy of the vocation wherewith you are called! I know that *saying* will never land me safe—and I hope to look at home. For the present farewell."

JACOB PAXSON.

A SHORT HISTORY

Of a long Travel from Babylon to Bethel.

AN ALLEGORY.

In the following allegorical representation of the exercise of a seeking, inquiring mind, much instruction is held forth. When Jesus spake in parables, the depth of his meaning was not at first comprehended by those who listened only to the outward simile, or narrative—but as they pondered his sayings in their hearts, with sincere desires after truth, light arose and gave a deep instructive understanding of the object of the parable.—So to sincere inquiring minds, even an allegorical description of the arduous travail of soul from what is called a state of nature to a state of grace, may furnish instruction, and excite to obedience and faithfulness, in following that "light which lighteth every man coming into the world."

It has been supposed that Stephen Crisp, one of the primitive Friends in England, wrote this 'short history of a long travel.' It is true, that to some of the old copies the initials, S. C., are annexed; but there were other Friends to whom these letters might apply. The author, probably, did not wish to divert the reader's attention from the state of his own mind, by considering it merely as a history of the mind of the writer, and therefore prudently concealed his own name, that so the reader might, as in a glass, view himself, and be instructed to keep his eye single to the Light, the alone sure guide.

To the youth of the Society of Friends, whose profession and peculiar privilege is to walk in the "narrow lane, well hedged on both sides," by the excellent discipline established amongst us, it is important to watch carefully, and keep their mental eye to the Light, so as not to be allured into the "many by-lanes and ways" that may to the unwatchful appear to be "almost as straight forward" as the right way.

A lesson of deep and very important instruction, is also impressively held up to the view of those who, having got into the outward court, are resting satisfied, and appearing to lead pleasant lives, and seeming not to want to go any further. While yet, the Light, if duly attended to, would lead them into the inner courts of the Lord's house, and strip them of their "old garments," clothing their minds with the "clean linen, pure and white, which is the righteousness

of saints." Thus, they would then become qualified for more usefulness in the church, and more heavenly enjoyment and peace in their own souls.

This Essay has several times been printed, but it is believed another impression of it, in the pages of the Miscellany, may be the means of more widely diffusing the benefits of its instructions and admonitions.

In the days of my youth, when I lived at home in my father's house, I heard many people talk of the house of God; and that whosoever did attain to get into it, did enjoy all manner of happiness, both in this world and that which is to come. And a great desire kindled in me, if it were possible, to get into the house; yet I knew not where it was, neither did they who talked of it; but they had heard the report, and they reported what they had heard. There were also some books, that had been written by men who had been in that house; which books did declare much of the joy and felicity they had in the house. These books I got, and read them over and over; which did much strengthen my belief in the truth of the reports: yet by no means could I tell which was my way. But so ardent were my desires, that I thought myself willing to forsake my father's house, my country, and all, and travel any where, wherever my legs would carry me, so that I might find this house.

And upon a time, as I was breaking my mind to a friend of mine upon this subject, he readily told me, there were men appointed in every place to guide those who were willing to go thither, and it was their business, and they had nothing else to do. When I heard this I was comforted, and desired him, if he loved me, to bring me acquainted with

one of those men. He told me he would; which he did. When I came to treat with the man, I let him know the fervent desire I had to get to the house of God, of which I had heard such excellent things; and that I understood he was one appointed to guide any thither, who were willing to go, and to persuade people to go, who were not willing. He very readily answered, and told me, it was his business to guide any thither who were willing to go; and if I would comply with his terms, and follow him, he would lead me thither. I asked him, what his terms were. He said the way was long, and would lead him from his home, and I must bear his charges, and something over: to all of which I agreed.

So we set forward on our journey, early in the morning; but before we had gone one whole day's journey, I saw my guide sometimes stand still, and look about him, and sometimes he would pull a little book out of his pocket, and read a little to himself; which made me begin to mistrust, that he knew the way no better than I. However, I said nothing; but went on following him several days journey after this manner; and the farther we went, the more my guide was at a loss. Sometimes he went a little on, and then would look about him, and turn another way, and sometimes right back again for a while, and then turn again. So my suspicions grew very strong, and I began to be in great anxiety of spirit, but said little to him about it.

But one day, as we were travelling along, we met with a man that took notice of my sad countenance, and tired condition. And he spake very kindly to me; "Young man," said he, "whither art thou bound?" And when I began to tell him something

of my travel, he desired me to sit down upon the grass, in a shady place, and discourse a little about my journey: and so we did, and I told him how things had gone with me to that very hour. Whilst I was telling him my story, my guide fell asleep; at which I was not sorry, for thereby I had the more freedom to discourse with the man; and when I had told him all, he pitied me; and withal, told me, to his certain knowledge, this guide of mine had never been at the house, neither did he know the way to it, but as he had got some marks of the way, which he had received, as I or any other may do; and, if I followed him all my days, I should be never the nearer to it, and should find at last, I had spent my time, money and labour to no purpose.

This discourse did so astonish me, that I was at my wits end, and did not know what course to take. The man seeing what an agony I was in, began to comfort me, and told me that the house I sought was much nearer than I was aware of; and if I would forsake that guide, and follow him, he would soon bring me in sight of the house. "And," quoth he, "I am one that belong to that house, and have done so several years. And whereas," said he, "thou art to bear his charges, and give him money besides, I will assure thee, it is not the manner of the guides that belong to this house of God, to take money for guiding people thither. I myself have been guide to many a one in my time, but never took one penny of them for it."

By this time, you must think within yourselves, how my drooping spirits were comforted; a new hope sprang up, and a resolution to forsake my wandering guide, and to follow this new one.

Upon which I awaked my guide, and told him my mind, and paid him what I had agreed for, and advised him never to serve any poor soul as he had done me: for I see, said I, thou knowest not the way, but as thou hast learned about it in some book. If book-learning would have served my turn, to find this famous house, I needed not thee, nor any body else to guide me to it; for there are very few who have written experimentally of it, but I have read them diligently: but now I have met with a man that I judge has more experience of the way than thou hast, and I am resolved to go with him; and if thou wilt honestly confess thy ignorance, and go along with us, come and welcome; one guide will serve two travellers, as well as one in the way. But I could not persuade him; so I left him to take his own way as he pleased.

I now set forward with my new guide pretty cheerfully; and he entertained me with a good deal of discourse by the way. As he went on in pretty smooth paths, and without stopping, he told me, in a short time we should come in sight of the house; which made my travel easier. He also told me something of the rules and orders of the house, at which I was not at all discouraged; for I considered God was a God of order, and I doubted not but there were good orders in his house, to which I was willing to submit. And as we were thus travelling along, he of a sudden spake to me, saying, "Yonder is the house." At which I was exceeding glad; for now I thought I had not spent my labour in vain. The nearer we drew to it, the more my joy increased; and when I came in view of it, I pleased myself extremely with looking at it, and viewing the towers

and turrets that were upon it, and the excellent carvings and paintings, with which it was adorned; and there was as much art in setting it forth as could be imagined. Oh! thought I, if there be so much glory without, surely there is more within, which I shall shortly be a partaker of.

As I was thus contemplating my happiness, and was come within as it were a bow-shot of the house, we were to go down into a valley; which we did: and in the bottom of the valley, glided along a small river, and I looked about to see a bridge to go over it, but could see none; at which I wondered; but on we went till we came to the river side; then I asked my guide where the bridge was. Truly, he told me, there was none, but we must go through it, and so must all that go into that house.

I was a little troubled within myself; but he told me he had been through it, and there was no danger at all. With that I began to think within myself, have I taken all these pains, and shall I give over for so small a matter as this? What would I have gone through, when in my father's house, to attain to the knowledge of the house of God, and a possession therein? Not water, nor verily fire would have stopped me then, if I had had so fair a prospect of it as I now have.

I told my guide if he pleased to go before, I would follow him: so in he went, and I after him; but when I came at the middle, there it was so deep that the water went over my head, but I made shift to keep my feet to the ground, and got well on the other side; and my guide and I went up together very pleasantly. When we came to the top of the hill, there was a wide plain, and in the middle there-

of the house stood. So we went apace and drew near to it; and there I saw a very stately porch at the west end of the house, and at the door stood a strong tall porter, to whom my guide spake, and said to him on this wise:—"This young man hath long had a desire to be entertained in the house of God; thereupon I have conducted him hither." The porter asked him which way I came thither; he said, through the river: and I do not remember he asked me any more questions, but bid me welcome, and let me into the house, my guide going in with me, through many turnings and windings into a great hall. Mine eyes went to and fro as I went about the house; and in the great hall, there I saw many people, who bade me welcome, but none knew the anguish of my soul; for I began to question whether I was not again beguiled: for I found the house foul and dirty, in almost every part, and so belined with spiders and cobwebs, that I thought in myself it had never been swept clean since it was built. And some things I met withal that displeased me yet worse, as ye shall hear; howbeit, a good bed was provided for me to rest upon if I could; and I having little stomach, after I saw how it was made ready, went to bed, and disposed myself to sleep what I could. But, alas! sleep departed from me, and my spirits were grievously vexed, and my cogitations were many and grievous. Sometimes I thought of the paintings without, and how that suited not with the dirtiness that was within; and, if I was deceived, what course I should take.

After long and tedious thinking, I pleased myself with this: it may be better to-morrow. So I fell into a slumber a pretty while; but in the morning

before I arose, I heard two or three contending about some accounts, in which one laid fraud to the other's charge; the other instead of vindicating himself, fell to twitting him in the teeth, with something of the like kind: they grew so hot in words, that one threatened to turn the other out of doors, and drive him back through the river, and never suffer him to come into the house any more.

My heart was ready to burst with sorrow; and in the anguish of my spirit I arose and went to them, and told them, I little thought to have found such doings, or heard such language, in the house of God. I fear, said I, I am deceived; and brought in amongst you by a fair shew, but see not the glory, peace and tranquillity which I expected. So I walked away to another part of the house; where I heard a great noise and hard words; as I drew near, I understood it was about choosing an officer; and two were striving for it, and each of them had got a party, and each party grew hot against the other. As soon as I could be heard, I spake to them, and told them, such kind of doings as this, did more resemble a place in the world called Billingsgate, than the house of God. I went a little farther; and there I heard some women scolding about taking the upper hand, and about fashions in their clothes; and others about getting their children's playthings from each other. All this, and much more than I shall mention, increased my sorrow.

I now began to long to speak with my guide that brought me thither; and with diligent search at last I found him, and began with him in this manner: Whither hast thou brought me? and where are the rules and orders thou toldest me were in the house

of God? I have often read of the beauty, order, peace and purity of the house of God, but here I find nothing but the contrary. I fear thou hast brought me to a wrong house, and hast beguiled me. So I rehearsed to him what I had met withal; to which he replied; I must expect men to have their human frailties, and that men were but men: and he would have persuaded me to be satisfied, and make further trial. And as for the orders he spake of, they were mostly about meats and drinks, and about rules for electing of officers to rule the house of God; as I would see in time, if I stayed: and as to the dirtiness of the house, he confessed, that those to whom the care was committed to keep the house clean, had not been so diligent as they ought to have been; but he hoped, upon admonition, they would be more careful. To which I returned this answer: What! dost thou talk of human frailties in the house of God? That complaint is at large in the world, but doth not become the house of God; into which I have heard none can come, but such as are redeemed from the earth, and are washed from their pollutions; for God saith, all the vessels in my house shall be holy; and they that dwell in the house of God must have pure hearts and clean hands. And much more I told him of what I had heard and read concerning the house of God. I also told him plainly, I had let in such a belief of the peace, purity, glory and comeliness of the house of God, that I was persuaded *that* was none of it; and where to find it, I knew not; but if I never found it whilst I lived, I would never give over seeking, for my desires were after it, and I thought nothing would satisfy me short of the enjoyment of it. But as for your house here, said I,

I have no satisfaction in it; it is not the place I seek for, so I must leave you. His answer to me was, he was sorry I could not be satisfied there as well as he; but if I could not, he would lay no restraint upon me: for his part, he had directed me as far as he knew, and he could do no more for me.

After our discourse was ended, I got up, and went out, but knew not where to go. Several in the house threw things after me, in a spiteful manner, but none hurt me. So I wandered sometimes north, and sometimes south; and every way that came in my mind. But whithersoever I went, the anguish of my soul went along with me; which was more than tongue can utter, or pen can declare, or any one can believe, except this relation should meet with some one that hath experienced the same travel; which, if it doth they will understand. But so it was, I had no comfort night nor day, but still kept going on, whether right or wrong I knew not, nor durst I ask any body, for fear of being beguiled as before.

Thus I got into a vast howling wilderness, where there seemed to be no way, only now and then I found some men and women's footsteps, which was some comfort to me in my sorrow; but whether they got out without being devoured by wild beasts, or whither I should go, I knew not. But in this woful state I travelled from day to day, casting within myself what I had best to do;—whether utterly to despair in that condition, or whether I had best to seek some other town or city, to see if I could get some other guide. The first I saw to be desperate; I also despaired of the last, having been so deceived

from time to time; so that all these consultations did but increase the bitterness of my soul.

One day, as I was travelling in the afternoon, a terrible storm arose, with hail and thunder, and great wind, which lasted till night, and in the night also. And being weary, both of body and mind, I laid me down under a great tree, and after some time fell asleep. When I awaked and came to myself, it was still very dark; and, looking about, I saw a small light near me; and it came into my mind to go to it, and see what it was; and as I went, the light went before me.

Then it came into my mind, that I had heard of false lights, as *ignis fatuus*, and such like, that would lead people out of their way. Then thought I again, how shall I be led out of my way, that know no way of safety? And whilst I sat down to let these striving thoughts have their course, I took notice, and beheld the light as near me as at the first, as if it had waited for me. At which I was strongly affected, and thought within myself, may be some good spirit has come to take pity on me, and to lead me out of this miserable condition. And so a resolution arose in my mind that I would get up and follow it, concluding in myself, that I could not be brought into a much worse condition, than I was now in. So I arose and followed it; and it went a gentle, easy pace at first, and I kept my eye straight to it. But afterwards, I found a great part of the luggage and provision I had got together, did but burden me in my journey; so I threw away one thing, and then another, that I thought I could best spare; but kept a great bundle of clothes still by me, not knowing whether I should need them.

As I thus went on, and the light before me, it led me out of the wilderness, along a plain country, without trees or inhabitants; only it appeared as if some few had gone that way;—and the light kept in that strait path, without any winding or turning, till I came to the foot of a great mountain; and, going up that mountain, I found it very hard getting up, and began to consider my large bundle of clothes and garments, and that several of them were of no use for a traveller as I was, that did not know how far I should go, nor whether I should want them, if ever I was so happy as to attain what I aimed at; nor whether the fashions would suit the place I was going to. So I threw away some, and anon other some, till none was left but what I wore.

Thus, following my guide, I at last got up to the top of this mountain, where I saw another yet higher; I also saw a man that asked me whither I was going? I told him I could not well tell, but would tell him whither I desired to go. He asked, whither? I said, to the house of God. He told me it was the way; but he thought I should never get there. I asked him why? "Why," quoth he, "there are in yonder mountain so many vipers, adders, and serpents, and such venomous beasts, that they devour many people that are going that way. For my part," said he, "I also was going, but was so affrighted with those venomous serpents, that I was forced to turn back, and so would have you." I answered him, friend, I have for a pretty while taken yonder light to be my guide, and it hath directed me along this way, and I see it doth not leave me; look, dost thou see it there before me? He answered, "Yes, I see it." Well, said I, I have

heard by travellers, that if a man have fire or light, the venomous beasts cannot hurt him; and I intend to quicken my pace a little, and keep as close to the light as I can. Come, go along with me and venture it. He said it was true, he had heard that fire would preserve from them, but he thought light would not; however, for his part he would not venture his sweet life amongst them; if I would I might; he wished me well, and so we parted.

I then made haste, and got pretty near the light, and up I went the second mountain; and when I came almost to the top of it, I saw many serpents' dens and vipers' holes, both on the right hand and on the left; and the venomous beasts drew near me, and hissed at me, and I began to be in great fear, and trembled exceedingly. But many times, when they were ready to sting me, the light would step in, or appear betwixt me and them, and they were affrighted, and ran away into their holes and dens.

Oh! when I perceived this, how did my heart leap for joy within me! My joy abounded,—my fear of the serpents abated,—my love to my kind and tender guide increased,—and my courage and confidence were renewed,—and I began to believe I was in the right way to attain my desire. So on I went, keeping my eye to the light through them all, without harm, till I came to the top of the mountain; and then I saw an exceeding large valley, so that I could not see the farther side of it: it seemed to be all moors, or places of water, and bogs and mire all over the valley, which began again to dishearten me; but, thought I, what shall I do? All is well hitherto. I was strangely delivered from the

serpents; and whatever comes of it, if this light leave me not, I will follow it, if it be through fire and water.

So I kept on, and went down the mountain, a gentle easy pace, and saw many of those cruel creatures by the way, who put out their stings at me, but none hurt me. And I took notice the nearer I kept to the light, the more they kept from me. So I got down to the bottom of the mountain, into the large valley, which was very green and pleasant for a little way; but by and by, the light went toward a great moorish ground full of water, and that I thought was very dangerous; but coming just to the side of the place, I saw a small narrow path through the middle of it, just broad enough for a man to go upon it; and into that narrow way the light led me, and went before me. Whilst I kept my eye steady to it, I went on safely: but if at any time I began to gaze about, my feet slipt into the mire and puddles; and then I had much ado to get into my way again. Had not the light kindly and tenderly waited for me, I had lost sight of it, and had perished in the way; for sometimes it was so far before me, that I could hardly discern it; and then I would quicken my diligence, and be more careful of my goings, and keep as close to it as I could; so that sometimes the light shined round about me, and I walked in the shinings of it with great fulness of spirit.

After a long time walking in this narrow way, I lifted up my eyes to the farther side of the moorish valley, and saw beyond, that there was a very high mountain, and on the top of it there was a great house: at the sight of which I was greatly comfort-

ed, supposing that might be the house I had for a long time sought.

But after this I met with another sore exercise: for there were many who I perceived had been travelling in that narrow way, and had fallen into the mire; some on the right hand and some on the left, and they lay wallowing full of envy; some plucking at me, to pull me in; others throwing mire and dirt upon me to discourage me: others would speak very fair, on purpose to draw me into discourse with them, that whilst thus spending my precious time, I might be cast so far behind, as to lose the sight of my good guide. But I saw their evil designs, and was aware of them. So, keeping in my narrow way till I came to the end of the boggy valley, I then found firm ground under my feet, to my great comfort. I had gone but a little way, when my guide, the light, went into a narrow lane, well hedged on both sides; at which I was glad, thinking I could not go wrong, and need not now take so much care. But alas! I quickly found so many by-lanes, and ways, which lay almost as straight forward as that I went in, that if it had not been for the light, which went a little before me, I might certainly many times have gone wrong; but by carefully keeping to my good guide, I at last got up the mountain, and saw the house again. I then discerned a man of that country a pretty way off, and called to him, Friend, ho! friend, what is the name of yonder great house? He told me the name of it was BETHEL. Then I presently remembered that that was the name by which the house of God was called in my father's country, where I had heard the reports of it, and so earnestly set out to find it.

Oh! the joy and consolation that I felt in my soul, no tongue can express,—to think that now after all my travels, perils and disappointments, I had found what I sought for. So on I went, journeying with joy unspeakable; and as I went, I viewed the outside of the house: it was very large, and had but one tower; there was no carved work about it, no paintings, nor any kind of device that could be discerned; but all the stones were curiously joined together from the top to the bottom. I also took notice, that all the stones of the building were transparent, some more and some less; and I saw no windows to let in light from without; and, drawing nearer to it, I saw it had a large outward court, and a pretty large gate to go into it, so that a man might go in with a large burden on his back. So, coming to it, in I went; and there I saw many people that were very cheerful, and appeared to live very pleasant lives. Some of them told me, they had lived there many years, were well contented, and wanted for nothing; for there was a mighty tree grew in the midst of the court, and the fruit thereof was good, and the leaves also, and it bore fruit all the year long. And many of them were so kind as to invite me to sit down and eat with them; but that I refused; and they showed me a great cistern, which they had hewn out to themselves, to catch water from the element; and they had made themselves convenient lodgings in the sides of the court, to lodge in.

But all this did not satisfy me; for I saw my beloved guide pass through them all, and enter in at a little narrow door at the farther side of it. Whereupon I left them, and made haste to the door, where

[illegible] entered; and I attempted to enter in likewise, but could not, it was so strait; which put me in great sorrow of mind, and what to do I knew not: my thoughts troubled me on every side, and all ways I tried, but in vain. Oh! thought I, are all my resolves and labours come to this? must I be shut out at the last? what shall I do? As I was thus perplexing myself, I thought I heard a voice, but knew not from whence it came, which said, "Young man, strip off thy old garments, and so thou mayest enter." This occasioned yet more trouble in mind, for I was loth to go in naked: but at last thought it better to go in naked, than not at all. So I fell to stripping, thinking that a few pitiful rags should not hinder me of so great an enjoyment.—Just when I was stripped stark naked as ever I was born, I tried to enter, and found no great difficulty; and as soon as I was entered, one met me, and cast a garment of pure white linen over me, which reached to my feet: and he brought me into a narrow room and said, "Rest here awhile." Then I lay me down in so much joy and comfort as is impossible to be expressed; all things were so pleasant about me, and my resting place was so delightful, and my heart was so fully satisfied, that it overcame me with songs of joy. But I found it my business to be still and quiet in my happy condition, that I was made to enjoy.

I had not been long in this room, before I was moved to see the beauty and comeliness of the house. As I walked through it, I found every thing so clean and bright, that I was ravished in an admirable manner. I also met with some people that welcomed me to the house of God with such kind-

ness as refreshed my heart: and as I came to be acquainted with them, I marked their conversation, and their discourses were exceedingly comfortable to me; no quarrelling, no contention, no high nor hot words, but all passed with meekness and reverence, and due respect one for another. The young men waited for the words of the ancients, and the virgins carried a reverent respect to the matrons; and there was an universal concord and unity, so that I wondered greatly. One day as I was opening my mind to an ancient, I told him I admired much, and wondered greatly at the universal concord that I had taken notice of, beyond all I had met with in my life. He said it must needs be so, and could not be otherwise, for that was the guide to lead me hither, which had been the guide to them all. And further told me, there could be no contention, but where two spirits strove for mastery; but it was not so in this house. His answer was so full and satisfactory to me, that I said no more to him at that time, but went on viewing, and beholding the order of every thing I saw, till my soul was filled, and I might say my cup did overflow. So that my former labours and disappointments, sorrows and perils, did signify nothing to me, having now a full reward, an hundred fold.

So I returned to my rest again, in a larger room than before, singing praises to my God, and setting forth the praises of the house, and of them that dwelt therein. And awhile after, I was called forth from the room where I was, and told I was not brought to that place only to take pleasure and delight therein; but there was work to be done, and I must take my part of it, and be faithful and diligent in my

employment. To which I answered, it was enough that I had attained my desires in being admitted into this heavenly place; but if there was any business that I could do, I was willing to do it, be it what it would; for it would be my greatest joy to do any thing to the advancement of the honour of the house of God, and them that dwell therein.—Then he that talked with me, told me it was my work to teach the children so far as I knew, and had learned, and as far as I should from time to time be further instructed. I was a little amazed thereat, knowing my inabilities: but having a little pondered that part of the sentence, that I should be from time to time further instructed, I took courage in my work, and made some progress in it, with great fear and reverence; waiting daily for those instructions I was to receive, and which I did receive in an abundant manner; and the work prospered in my hand, and the children loved me, and I loved them entirely, as though they had been my own children: and many of them grew up to a good understanding, and observed their places and orders to my great delight.

After I had thus continued a while, he that talked with me came and told me I must take the charge of part of the household, and give them their meat in due season; and suit every one's meat, in dividing to every one's state and condition, and not feed strong men with milk, and babes with strong meat; for which purpose he gave me a key that led into the treasury or store-house; which, when I came to see and behold, was abundantly filled with all sorts of nourishments, that never could be exhausted, or spent, while the world endured. And I observed

that whatever I and others took out to distribute daily among the household of God, the store-house was still full as at the beginning, and so continues to this day, and forever.

And now, having continued a long time in this heavenly habitation, it comes into my mind to let my countrymen, and the children of my old father, whom I left in Babylon, hear of me; for I suppose they judge me lost or devoured; but I could be glad if any, yea, all of them, were here to behold, and taste and feel what I do. And let none of them say, it happened better with me than with many; for I have understood, since coming into this house, that the same Light that appeared to me, doth appear to any poor distressed soul in the whole world; but the reason that so few come here is, because they fear the perils and dangers that are in the way, more than they love the Light that would lead them thro' them; and so turn aside, and shelter themselves in an old rotten building, that at one time or other, will fall on their heads, and they perish in the ruins.

Now if any have a mind to know my name, let them know I had a name in my father's country, but in this long and tedious journey I have lost it. But since I came hither I have a "new name," but have no characters to signify it by, that I can write, or they can read. Yet if any will come where I am, they shall know my name. But for further satisfaction, I was born in Egypt, spiritually called; and my father went and lived in Babylon, about the time the true children of Israel were in captivity; there I became acquainted with some of the stock of the Jews, about the time they were returning to their own land; and they told me wonderful

things of the glory of the house they had at Jerusalem, and would have had me go with them. And I understood that Solomon, with many thousands of carpenters and masons had built it; upon which I considered within myself, that if Solomon and the carpenters and masons had built it, carpenters and masons might at one time or other pull it down again. So I went not, but sought a city whose builder is God; and now I have found it; Hallelujah in the Highest; glory, honour, and renown to his worthy Name and power, throughout all ages and generations. Amen.

EXTRACTS

From Anthony Benezet's Letters.

My dear young friend,—I have remembered the apostolic injunction,—that christian women ought to be arrayed in modest apparel, not costly, but with sobriety. I have thought of the nature of the gospel, —of the conduct, dress, and food of John the baptist, who was as great as any of the prophets; and I have considered the outward situation of our blessed Saviour, his humble appearance, and his coming in the form of a servant, not to be ministered unto, but to minister. "Behold," says he, "I am among you as he that serveth." Thus, leaving us an example that we should follow his steps. But, how different from the example of Jesus Christ, are the conduct and views of most of our young people! Notwithstanding, it is indispensably necessary that such as are desirous to follow him, should demean themselves in a manner to answer the sober ends

of an industrious, frugal life,—a life of affection and care in their own families,—and as friends, spiritually and temporally, to those who may need their assistance.

Doctor Cave, in his account of the early christians, says, "they were careful to avoid fine and costly things,—choosing such as indicated lowliness and innocency." That our ancient Friends understood the apostle's advice appears from William Penn's expressions: "If thou art clean and warm, it is sufficient: for more doth but rob the poor, and please the wanton." If every unnecessary expense is wasting that which properly belongs to the poor,—and every conformity to foolish fashions is to please a vain world,—what can be said in defence of the appearance of many of our young people, that is so contrary to that humble life, which, as followers of Christ, is required of them!

If our dear young people would take these things into serious consideration, it might, on a bed of sickness, prevent inexpressible pain of mind. A young woman, with whom I had repeatedly treated on these subjects, (but in vain) when near the close of life, requested her mother not to admit into her chamber those who indulged in fashionable dress; because, she thought such could not afford her the comfort she wanted.

Philada. 31*st of* 3*d mo.* 1775.

I have often, dear S., thought of thee with concern and sympathy, understanding how much thou hast been affected with the misconduct of that unhappy woman. I have often mentally queried, as though thou hadst been present, Why dost thou thus suffer

thyself to be so much afflicted? Is there any thing in this world that deserves an anxious thought, but how to be fitted to leave it? Are not disappointments of this kind meant to drive us to seek comfort in God alone? But I must acknowledge, that to a tender, sympathizing mind, abuse and ingratitude, particularly where we have sincerely endeavoured to serve the party, is one of the hardest trials.

With persons in whom the selfish nature is unsubdued, the human heart is hard and bad, as the Indians express it, until radically changed by grace. This I have frequently, to my cost, found to be the case of such as went under the appearance, and were ready to persuade themselves that they were persons of extraordinary piety. Nevertheless, every degree of selfishness indulged, particularly under a cloak of religion, is a torment to the party. That poor woman, by the prevalency of wrong propensities, is already herself, as well as the sorrowful family with whom she is connected, sufficiently miserable. We will draw a vail over what is past. Let us improve by the experience hereby gained, and learn to look to God alone, for strength and comfort. Where pride and want of candour, and of course ingratitude, are suffered to prevail in any, especially high professors, such are indeed sick of a bad distemper, and are objects of the greatest pity.

Thy resolution to seek for strength and comfort in retirement and silence, is very much my own.—Nevertheless, in the way of our duty, or in the worship of God, where we meet with help from our fellow-men, it is matter of joy. There is, as it were, a repeated cry in the ear of my mind, Come away,—come away from any hope of true happiness

from the world, or expectation of any real comfort or strength, but from God alone.

"Lean not on earth,—'twill pierce thee to the heart,
A broken reed at best, if not a spear."—*Young.*

With sincere affection, I remain thy friend,

ANTHONY BENEZET.

EXTRACTS OF LETTERS

From Job Scott to James Bringhurst.

Fairfax, 12th mo. 11th, 1789.

DEAR FRIEND,—About three days since, I received thy kind letter of 5th month last. I acknowledge my great obligations to thee for so kindly writing to my wife, to me, and otherwise. If thou art free to work without wages, (else than what results from the agreeable sensations, attendant on acts and dispositions of kindness) thou mayst cheerfully go on; here is more work for thee. But I never expect to be able to afford thee any better compensation, than a hearty thankfulness; in *that,* (though of small, if any use to thee) I hope I am not wanting.

I am now attending Quarterly meeting here. If I don't go to Redstone, may clear out by Spring meeting;—if I go there, I don't see how I can get through quite so soon. Several have lately visited Friends there. Peter Yarnall is just returned. I have been asking a release; but it is not yet sealed—so I leave it. Home looks very pleasant,—both my own family, and dear New England; but I am still enabled just to say in sincerity, Thy will be done.

Mention, if thou pleasest, my love to my dear friend, Samuel Emlen. His kindness is heartily and thankfully acknowledged. I know he is a hearty lover of the blessed cause; and therein, his reward will not fail him. Except *that*, I know no probability of his getting any; but that being almost his whole delight, I conclude he wants no other.

Oh! how often I think what a blessing it is to have lived to an advanced age in the life of Truth:—to have almost weathered out the storms, probations, and manifold temptations of life, and to be nearly arrived on that happy shore—that haven of eternal rest, where satan himself can no more assault us; where the wicked (who oft in life molest us) must cease from troubling, and where the weary, tried, and often tribulated soul, forever finds its holy rest.

Ah me! what unknown conflicts, perils and snares, have I yet to encounter! Oh! my God, my only helper, keep, I pray thee, and preserve my soul, lest, after all I have known of thy love, thy aid, thy wonders in the deeps, and turnings of thy holy, mighty hand and arm, in many, yea, in mighty waters, I unhappily let go my hold on thee, and slide, as many have slidden before me, from the line of holy commandment. But whither, my dear friend, has this unexpected effusion of heart transported me? Forgive me, if I deviate from the common laws of letter writing. I have my ebbings and flowings, and may be too much influenced by them.—But what shall I do with such tender emotions as I sometimes feel, when looking at the faithful, who have almost run their race, and are, as lively hope represents it, nearly arrived at the fruition of endless enjoyment? My heart expands, at times, under

the lively sensations hence arising, in a manner better felt than described.

But then, Oh! the painful balance presented in view, of dangers awaiting us whose race in religious exercise was long since theirs commenced. How many have fallen on the one hand and on the other! The world, the flesh, and the devil, how potent these!—how they allure! How many, once in a good degree escaped the world's pollutions, have again listened,—again been ensnared, till finally centred in the bondage of sin and corruption! And how many have concluded it safest to avoid much thoughtfulness about religious things, lest they should fail in their attempts and resolutions. But alas! alas! there is surely no possible place of safety, but in a deep, religious acquaintance with the living God. And what will be the woeful, the final, direful end of those who live and die without this blessed acquaintance? No plea will then avail; it will not do to say in that awful hour, I was afraid I should not hold out, and so I declined even to begin; no, no: as our works and lives have been, our reward will surely be, all our pleas notwithstanding: we shall receive a reward "according to the deeds done in the body;" not according to some imaginary purgation which some vainly hope will take place afterwards.

But I must check this unexpected disposition to enlargement. So, with endeared love to thee, thy wife, brother J., children (especially my dear M. from Newport) and other dear friends as way opens, I conclude, and am, as ever, thy affectionate friend,

JOB SCOTT.

East Nottingham, 5th of 1st mo. 1790.

Dear Friend,—At Fairfax, about the middle of last month, I wrote thee, enclosing several letters, and desiring thy forwarding them. I now again request a continuance of thy accustomed kindness.—When I got to York, I found dear Wm. Matthews and Elisha Kirk, both much unwell; William very low, and Elisha's symptoms threatening. My own health but middling, yet I keep going. Dear Peter Yarnall out on Truth's errand. I believe I am excused from going over the mountains; am now bound towards Baltimore and the Eastern Shore; and expect Evan Thomas to join me in a visit to the meetings there. I think Annapolis bears much on my mind; and has often done so, since I passed by it, last spring.

Ups and downs are still my portion; but I get relief, and feel clear, at and of most places; and that's a great favour.

Third Haven, Maryland, 1st mo. 27th, 1790.

Dear Friend,—Yesterday, I received thine of the 21st. I had felt much about Annapolis, and that I must go there; but could not, in the light. It is almost a strange case to me; at least, entirely a singular one. I never before felt so much, so long, and repeatedly for any place, that I could not, after all, get to. So, after a few days at Baltimore, and being clear there, my way opened to go round, and take meetings down this shore, and up Delaware side. Since I got rid of my hobbles about going to Annapolis, I have got along greatly relieved, from place to place, both among Friends, and several other meetings. Oh! He that has called us is holy! Bless-

ed be his name forever! He never said to Jacob's suffering, wrestling seed, Seek ye my face in vain.

I see nothing now, but that I may be in your city, a good bit (as the phrase is in this land) before Spring meeting; but cannot tell how I may be directed. Thy last enclosed a very welcome present from my dear wife's father, giving the best and fullest account of her for some time past.

Oh! how oft, by night, alone, my soul
On supplication's wing has soar'd, and begg'd
Some guardian angel's aid; some holy influence
From on high, attendant, to preserve her
Safe from harm. Nor has the intercession
Altogether been in vain.
May I, may she, may all that's mine,
In humble, deep prostration, ever bow,
His might, who's all in all, acknowledge, and
As ever due, ascribe to Him alone all praise.

Dear John McKim is still with me, very acceptably—a meek follower of the Lamb; I love him much. Forget not to mention me to my very dear friend, Samuel Emlen. His several kind hints are truly friendly, but almost alarm me; especially what he says in one of those letters, about appointing meetings. I recollect that, with all his experience, he seldom appoints any. Indeed, I confess, this very thought has, divers times, almost forbid my doing what I believed my real duty. What! I appoint meetings among other people, when such fathers in Israel, so greatly decline it! But, it is best for us to have some ballast, lest much sail overset our little boat. I hope all is well, in these respects; and if so, let us give thanks and go on, each in his own right line. I rest, as ever, thy sure friend.

North Providence, 5th mo. 28th, 1790.

DEAR FRIEND,—Divers weeks ago, I received a very kind and acceptable letter from thee. Myself, my dear wife, and several of the children, have been sick. I had the common complaint, called *influenza;* they, and the rest of the children, the measles—nearly all of us sick at the same time. It was a trying dispensation, but I hope not unprofitable. We are now mostly pretty well recovered. It has been a time of general illness here; more so, it is thought, than is remembered to have been before.

I look back on my late visit, with a degree of solid satisfaction: my mind is greatly relieved thereby. And whether it can be of any use to any but myself, or not, it can never be unprofitable to my own soul, if I dwell under a right sense of the Lord's wonderful dealings, through the course of it. And further, I view, with peculiar satisfaction and thankfulness, the kindness of Friends, from place to place, where my lot was cast. May every care, attention, and favour, be duly acknowledged by me, and rewarded by the Lord, according to his own good pleasure, and in the way that he pleaseth. I find my mind now engaged in family cares, and am glad of being at liberty therefor. It is pleasant to be sometimes at home; but there is need of constant watchfulness there, as well as abroad; without it, no safety; and with it, scarce any danger; as he that calls to the watch, will not desert the watchful. Thus greatly depends our preservation on our own vigilance; though we are nothing, and can do nothing, of ourselves, unassisted.

6th mo. 5th.—Since writing the foregoing, I have received thine of the 16th of 5th month, and

several others conveyed to me therewith;—all very acceptable. I have heard nothing from Hugh Judge, nor from any of the other Friends, mentioned by thee as coming this way, since thy account. No doubt, all who come in Truth's meekness and authority, will be thankfully received, by such as pant for living waters.

Myself, my dear wife and family, are now in tolerable health; and I hope, in some good degree, under Divine protection. May the Lord of all tender mercies be ever carefully sought unto, by us all, for direction, assistance, and preservation. He alone is able, and, blessed be his name forever, he has eminently shown himself to be also willing: all that is lacking, therefore, is on our part; and there is room enough, I feel daily, for amendment. But I look and hope to press forward, as ability is given.

My dear wife joins in the salutation of love to thee and thine. In the renewed sense of which, and of the like to many brethren and sisters, I still rest thy obliged and thankful friend.

North Providence, 9th mo. 12th, 1790.

DEAR FRIEND,—I seasonably received thy kind letter of 7th month, which was truly acceptable, both in itself, as to its contents, and as a renewed token of thy attention and regard.

I gladly hear of dear Peter Yarnall's success in the Lamb's warfare, and of the recovered health of that veteran soldier therein, James Thornton; who, I trust, will be dear to my life, as long as my life is "hid with Christ, in God." I can scarcely speak of my visit to him, without either a degree of reverence, or a degree of restraint upon my feelings;

the latter may be the best: however, my endeared love is to him, I hope, in the Lord. And if he thinks me worthy of his notice, and is able to write, I feel as if a line from him would be as good to my soul, as from any man I have known: but in this, as in all things else, the Divine will be done.

I enjoy tolerable health;—my dear wife is in a low state, but a little about house. I am not yet in any way of business that affords any considerable degree of comfortable prospect, nor do I see much of a way open for it: yet doubtless, I shall be favoured with as much as I deserve, every way, and if I can be resigned, that will be enough: though I confess, my resignation has been, and is, very closely tried. May the everlasting Arm support through all!

I believe Hugh Judge is gone eastward. Please to communicate my dear love to Samuel Emlen, whose love and kindness to me are not, and I trust will not soon be forgot—also to William Wilson, John Elliott, Samuel Hopkins, Thomas Scattergood, Nicholas Waln, Daniel Offley, John Parrish, and their families; and I might, with equal respect, name divers more on your side the Delaware.

North Providence, 10*th mo.* 8*th*, 1792.

Dear Friend,—Thine came seasonably and acceptably; but much engagement of divers kinds, in getting ready for a visit through our very extensive Eastern Quarter, prevented my answering it. Thy last, though long in coming, is truly welcome, both as a testimony of thy kind attention, and of dear Samuel Emlen's. I trust, if it be my lot to

meet him in a foreign land, it will be truly rejoicing to me, however it may be to him.

I believe I told George Churchman, if I got ready seasonably, I might attend your Yearly Meeting. It looked agreeable to think of being with many dear friends, once more, at this meeting. But that passed, before I was ready, or, before some of my friends were. I expect I may get away in a month from now; possibly a little sooner, and perhaps not so soon. I have now no prospect of being your way.

Much heart-felt nearness remains with me towards many dear friends in your city, and round it; too many to name. I desire thee to give my endeared love to such in the city and country, as thou may think proper; to dear James Thornton, in particular, whose kindness and attention to me, when your way, I trust, will not be forgotten. If thou, or any of my friends among you, should ever think it worth while to write me over the water, I shall be glad to hear if James be living, and how he is; and any advice he may have for me. I trust the Lord will be with him to the close.

I remain, with sincere good-will and affection, thy assured friend.

London, 2d of 2d month, 1793.

DEAR FRIEND, J. B.—I write to inform thee and my friends, that I have got safe over the ocean; first, to Dunkirk, then to Dover, and so up to London. The awful things in deep waters, I may pass in silence. I had my health, on the passage, which was from Boston, the 5th of 12th mo. 1792, to Dunkirk, 5th of 1st mo. 1793. I found dear

William Rotch, his family and friends, pretty well. He kindly came with me to this great metropolis; where we arrived yesterday week. He is still acceptably with me, and may be some time longer. My usual path of tribulation is still allotted me. I have been a prisoner in bonds and in suffering silence, near all the time I have been in London; but am thankful that the strength of Israel just enables me to say, from the heart, Thy will be done, in all things: and, if I may be graciously preserved from the evils that are in the world, and at last received into favour with God, and the fellowship of the blessed, I think, at present, I do wholly yield all things else to Divine disposal. I lodge at dear John Eliott's, and meet there a very kind entertainment. I see scarcely a day forward, and can say nothing when I may leave this place.

Yesterday, I received a very affectionate letter from my very dear friend, Samuel Emlen, dated at Cork, 28th of 1st month. He writes that he is not very well at present; and that Sarah Harrison, as well as himself, has been considerably affected by the moist air of Ireland. He says M. Ridgway and J. Watson have both been ill, and he thinks Jane is much altered since her leaving America.

I am, affectionately, thy friend.

Liverpool, 3d of 7th month, 1793.

Dear Friend, J. B.—About three days past, I received thy very acceptable letter of 4th month last; and am glad to find Truth still favours its faithful followers to discharge their mission, to their own solid relief. The account of dear Thomas Scattergood's service among a few negroes, is pleasant.—

I hope the Indian treaty, if it has been held, has been useful; and should be glad to hear the result.

I am waiting a passage to Ireland, the wind being contrary, for about a week past. My health has, on the whole, been about middling. It is likely this will come by dear Deborah Darby and Rebekah Young, they intending to sail pretty soon from this port, to your city. May Israel's Shepherd preserve them over the briny deep, and in their service in America.

Dont forget my love to thy dear son John. May his heart be more and more fixed on things above, and rightly weaned from earth, and every unsubstantial joy. 'Tis kind in Heaven, to wean us from the world,—and make us know that nought on earth can satisfy the longing of immortal souls.—But if we blame the stroke, and murmur at the kind (though trying) dispensation, we may lose the benefit of the rod,—sit down where we were before, or in a worse state, and render more severe chastisements necessary. I have not much to add, more than my love to all my dear friends. If I name a few, I dont forget, nor cease to love the rest. Dear James Thornton, I cant forget. I hear his wife is removed; but I trust his firm anchor is not removed. A little I may feel with him in his trial: but he well knows, all things work together for good, to all who rightly improve whatever is measured out to them.

Dont forget dear John Pemberton. All must work good to him too, if he stands right through all. Dear Samuel Smith, Thomas Scattergood, John Parrish, William Savery, Daniel Offley, Arthur Howell, James Pemberton, and too many more to be now enumerated. Dear Samuel Emlen, is, I believe, still in London, as well as usual. Sarah Har-

rison gone, or going for Wales; feeble in body and exercised in mind. My love to Samuel's wife and children—to dear Sarah's husband and family—to dear William Wilson, and very especially to dear Samuel Hopkins and all his—to thy dear Ruth, and all thy family, and lastly to thyself, which brings me to a close. Thy friend, JOB SCOTT.

ADDRESS TO YOUTH.

The following Counsel and Advice, said to have been written by a Schoolmaster, who had removed to Virginia, was sent to Letitia Rice, addressed to his former pupils.

As now, dear youths, increasing with your years,
A riper judgment in your ways appears;
Let childhood end where manhood's state begins,
And timely lay aside all childish things.

You who, like plants, have in my nurs'ry been,
Whose stems were thriving, and whose leaves were green,
Whose buds and blossoms were my pleasing care,
Heav'n grant your branches now good fruit may bear.

And as sincere affection warms my heart,
The following brief advices to impart,
Them, as a present to you, I now give,
And beg you will the same in love receive.

First, let that gracious call you often hear,
Which kindly whispers in your inward ear,
Informing what is good, and what is ill,
Direct your judgment, and restrain your will.
Be this your guide in ev'ry doubtful road,
It ne'er misleads;—it is the voice of God.

The holy scriptures next before you lay,
These are as way-marks in the heav'nly way—
The good examples of the saints of old,
Whose lives and actions there are truly told,
Will give you strong encouragement to tread
The paths that unto happiness will lead.
There you observe, when they resign'd their breath,
The just and good found happiness in death.

When you the gospel's holy laws peruse,
Not made for speculation, but for use,
Implore a ray of that celestial Light,
Which makes a clear discov'ry to the sight,
Of the true scope, the meaning, and design,
Of what you read;—such knowledge is divine.
As in this science you divinely grow,
Let faithful practice follow what you know.

Instructed thus by grace and sacred writ,
To which let all your faculties submit,
Act in each scene of life a steady part,
With constant, true sincerity of heart.
Hypocrisy, and mean disguise detest,
Simplicity's the beauty of the breast.

Would you the favour of your Maker share,
Serve him with great humility and fear.
The humble soul, with joy is often crown'd,
And meek, contrited hearts with peace abound.
Would you of virtuous ones obtain the praise,
Be courteous, and be just in all your ways.
Regard your dealings with observant awe,
And make your promises a sacred law.
Beware of pride,—of arrogance beware,
Behold the fate of fallen angels there.
What art thou, man? a worm! a puny mite!
A nothing in the great Creator's sight!

Whatever course of life Heaven may allot,
Be not your duty towards your God forgot.
With this begin each morn before you rise,
With this conclude, ere slumber close your eyes.
Let mental pray'r and praise your hearts possess,
By day and night, and you will often bless
The hand that gives you raiment, meat, and bread,
By whom the lily's cloth'd, and ravens fed.
Be diligent in all religious dues,
Be earnest and devout,—and let no views
Of worldly honour, or of sordid gain,
In error's paths your fettered minds detain.
Be not lukewarm, nor yet too hot begins—
A constant, steady pace the prize will win.
Of all extremes assiduously beware,
As zeal too forward mostly proves a snare.
Some with an eager heat run on so fast,
They get a sad, inglorious fall at last.

So have I seen a fire, with sudden blaze,
High in the air its shining summit raise;
But wanting substance to sustain the flame,
Sink on a sudden to its base again:
Where neither light nor heat were shortly found,
But only dead'ning ashes strew'd the ground.

May you, ye tender youth, yourselves approve,
By deeds of mercy, purity, and love,
By acts of justice, with a steady heart,
And never from the paths of virtue start.
May you, in trials and temptations, find
Calm patience, and true fortitude of mind.
In times of sickness, may you feel that Pow'r,
Which can give comfort in a dying hour.
And when you change a future life for this,
May you enjoy a pure, eternal bliss.

RACHEL LIGHTFOOT.

Rachel Lightfoot wife of Thomas Lightfoot, being seized with weakness of body, from the early stages of it she was favoured with a sense of her approaching dissolution; yet thought it right to use some means to mitigate the disorder—although she did not think it was in the power of man to cure her. By taking medicine she was so relieved and strengthened, that she got to the Yearly Meeting in the 9th mo. 1789, and attended most of the sittings. After her return, she said, "I am thankful I was enabled to attend the Yearly Meeting—though some may think I had better have stayed at home and taken care of myself; but I am glad I was there; for I firmly believe it will be the last time."

She continued to ride out at times, and attended meetings till the 11th month following, when the weather growing cold and her weakness increasing, she became necessarily confined at home; and in taking a serious view of her past life, she said, she could not charge herself with any gross evil; but had to magnify that hand that preserved her, and inclined her mind in youth, to seek the company of good friends, and those who were older, and, as she said, wiser than herself. Yet in some instances she had to regret her not keeping close enough to the true guide: for, being left in easy circumstances in the world, to do just as she pleased—she was often solicited to join in parties of pleasure, or what is called innocent pastime; and sometimes went contrary to the convictions of Truth in her own breast—having for several years, no care-taker so much as to say to her, Rachel, if thou art uneasy, dont go. And even after she had entered

their lists and become a party, could not be sociable with them,—and this some were ready to impute to her pride, when it was no less than the openings of divine light in her mind for her preservation. These remarks she repeated occasionally in the hearing of the young women who were so kind as to visit her in her sickness, that they might beware of spending their precious time unprofitably.

She often expressed a desire for the company of good friends, which she was at times favoured to enjoy—though she thought these seasons too few. She continued in a humble, watchful state of mind, often desiring patience might be her portion amidst all her conflicts; at the same time confessing she believed few ever wasted away with less pain—which she esteemed a great favour to her, a poor creature.

One time as she was striving to recollect some transaction that was past, she said, "But I am afraid to look back, lest I should forget to look forward." At another time, near her end, she said to her husband and Susan Judge, "Come and sit down by me, and let us have a little meeting by ourselves,"—and after a time of silence, in a broken manner, said, "Oh! the aboundings of divine love that I feel is beyond expression:—and Oh! how dearly I love you is beyond the power of my speech to declare." She would sometimes near the close call her little children to her, and embrace them, recommending all to the great Care-taker.

She kept her bed but one day. In precious faith she quietly expired the 1st of the 5th mo. 1790.

END OF VOL. VI.

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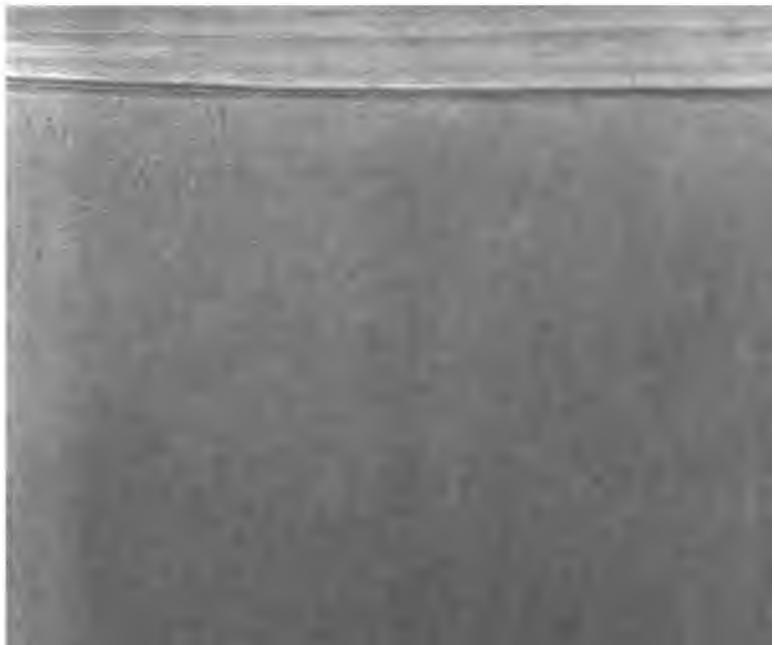
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